

# LIGHT

A JOURNAL OF SPIRITUAL  
PROGRESS & PSYCHICAL RESEARCH

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SATURDAY, SEPT. 3rd, 1921

No. 2,121.—Vol. XLI.

Registered as a Newspaper.

Price Fourpence

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# LIGHT

A JOURNAL OF  
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 2,121.—VOL. XLI. [Registered as] SATURDAY, SEPTEMBER 3, 1921. [a Newspaper] PRICE FOURPENCE.

## What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous, and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

## NOTES BY THE WAY.

Not to bring smoke from light, but out of darkness to produce splendour.—HORACE.

That is a remarkable story told by Mr. F. R. Melton in *LIGHT* of 20th ult. (p. 534) concerning his son who, being sceptical of spirit communication, was convinced when a message came from a departed friend, rapped out in a private telegraphic code which, as telegraphists, they had used together when the friend was still in the flesh. In its way it is, we believe, unique, although we have heard of other instances of messages through table rappings being given in the Morse code. There is a distinct appropriateness, by the way, in psychic messages which take this form, for it places them at once in line with one of our mundane forms of telegraphy, and certainly it is quicker and more convenient than the tedious method of spelling out words letter by letter. To mention one of the other instances to which we have alluded, there was the case of a telegraphist who attended a circle at which the late Mrs. Everitt was the medium. Amongst the other manifestations there came some raps so peculiar in character that they puzzled everybody—except the telegraphist. He at once detected the Morse code and easily "read off" the messages which were addressed to himself. He found the experience very convincing.

This question of messages in telegraphic code suggests a few remarks on "spirit rapping" in general. Table rapping, as a method of communicating with the spirit world is, as objectors tell us, undignified, clumsy and grotesque. With an æsthetic prejudice in favour of more exalted methods we have sometimes been inclined to this attitude ourselves. But even if we were sceptical we should never have urged these objections as arguments against the reality of the communications, since it is obvious that life is full of undignified, clumsy and grotesque things—and people! Imagine a man denying the existence of a hippopotamus on the ground that it was too ugly to exist. We should laugh, and so, too, would the good people who make such a point of certain forms of psychic phenomena as being impossible because they seem (to the objectors)

repellent. People of refined sensibilities might prefer that visitors should make their presence known by the delicate tin-tinnabulation of an electric bell rather than smiting the door with the suspended block of iron we call a knocker. It is a matter of taste, and on the whole the knocker is usually the more effective and reliable. Spirit raps first fell into disrepute because in their fainter forms they are easily counterfeited. We found in some early experiments in this direction that we could produce good imitations in ways which were practically undetectable by the persons present. The fact that the sounds are so often low and faint led to volumes of nonsensical explanations by the earlier school of critics.

\* \* \* \*

These good people, like many others, were generalising from a very limited experience. If they had sat in a room as some of us have done listening to psychic raps of sledge hammer intensity, which were produced at desire in any part of the room—on the ceiling or under the floor—all their fine-spun theories would have been blown to atoms. To-day their books and pamphlets, received as gospel thirty or forty years ago, are now so much rubbish to readers who know anything at all of the subject. The rap is really a very valuable phenomenon regarded as evidence of extraneous agencies. When associated with it there is the manifestation of intelligence capable of thought, understanding, memory, sympathy and other human qualities it goes a long way—perhaps all the way—to proving our case. That case becomes all the stronger when it is associated with so many other forms of evidence. Of course we shall for a long time yet have to bear with the objections of the unbeliever who does not think it likely that "angels" would condescend to rap on tables and walls to signify their presence. Of course a good deal turns on the question what is meant by an angel. We know some good angels on earth, people who are angels here, just as they will be there. If one of them paid us a visit, but refused to make his presence at the door known by the usual method of knocking, on the ground that it was beneath his dignity, our high opinion of him would certainly suffer. We should think him deficient in that sanity of mind without which dignity becomes a very small and artificial thing.

## GLIMPSES.

[*"The one Thought, the one Mind or Spirit of the Creator pervades the whole physical creation."*]

This rose is the sweetness God thought,  
This dewdrop a pearl of His light,  
This harvest the gift that He brought  
To His child as he slept in the night.

Yon stars are the lamps God has trimmed  
And hung in the vast vault of heaven;  
And hark to the music God dreamed,  
To song-bird and rivulet given!

This sunshine God wings like a dart  
Through the gloom of our sin-shadowed land,  
Raved warm from Love's passionate heart,  
Flung wide by Love's bountiful hand.

E. P. PRENTICE.

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# THE RELIGIOUS QUESTION.

## CORPORATE UNITY—IS IT NECESSARY?

BY IRENE TOYE WARNER-STAPLES, F.R.A.S.

"There are diversities of gifts, but the same Spirit."  
—St. Paul.

"Forbid him not . . . for he that is not against us is  
on our part."—Christ.

Just now, there is a great deal of talk about Unity in religious matters, but let us consider a little what this means and the fundamental questions underlying it as it affects both Spiritualism and Christianity. Numerous sects or branches from one central idea or belief do not necessarily imply anything to be deplored. Rather do they manifest growth, healthy vitality, and vigorous life in the central idea (or tree!). Do not many forms of life multiply by cell division—one cell when mature dividing into two, and those into two each again, until there are thousands of complete individual cells all from the original or parent cell? But note this—every cell is

### THE SAME IN SUBSTANCE

as the cell from whence it sprang! In all fundamentals it is the same and always will be—the skin cells keep true to their type as they multiply, and do not change into anything else but skin and yet more skin cells. Men do not "gather figs from thistles," nor does anything else but an oak spring from an acorn—if it be fertile at all. And so with the sects of Christianity and Spiritualism—multiplicity here, far from showing forth weakness, proclaims very vigorous growth, especially in the latter case, for it springs from a certain maturity in the original system, and is a sign of the "fulness of time" having come when the new birth must come to light and start on its own individual existence.

As human nature is so various and complex, so of necessity there cannot be

### UNIFORMITY OF BELIEF

in all lesser matters, but inasmuch as cells which multiply by division still retain their fundamental type, so, too, should all sects retain the fundamentals of their Founder or founders—they must be the same up to a certain point as to their real essence or germ.

To illustrate what I mean: If any sect of Spiritualists should ever deny the possibility of inter-communion between the incarnate and discarnate, or teach the doctrine of eternal damnation, or deny the Absolute (i.e., God), or their own survival, then I say it would be false to its basic idea, it would cease to be a true division (or cell) of Spiritualism. The same may be said of Christian sects; they may and do differ in minor doctrines, matters of government, ceremonial, etc., but if any one of them ever denies the fundamental law of love as taught by Christ: "Thou shalt love the Lord thy God . . . and thy neighbour as thyself . . . Thou shalt not return evil for evil," etc., then that sect at once ceases to be

### TRUE TO ITS TYPE,

it is no longer a cell (of Christianity) by sub-division.

I think it is this main point that we should consider in our efforts to bring about the unity of the Churches and of Spiritualism. Corporate unity is more likely to restrict growth than to aid it. Uniformity too often means stagnation, whilst diversity spurs on by means of competition.

What the Christian Church as a whole needs to-day is not a material outward uniformity, but a spiritual inward unity and love. For this no visible outward supremacy, of one sect over the rest, is necessary, but rather a wide, tolerant attitude towards all creeds, and a continual practice of the spiritual fundamentals—for the Spiritualist the Seven Fundamentals of Spiritualism, and for the Christian all these added to the fundamentals of Christ. We, as a whole, seem to be aiming too much for outward union (which here means uniformity of creed) rather than for practical and spiritual union of aims and objects. What matter the various labels by which the sects delight to call themselves so long as

### THEIR IDEAL IS THE SAME,

and they use love and toleration towards all men? Let them strive to anticipate the period predicted by Christ when "neither in this mountain nor at Jerusalem shall

ye worship the Father," but "the true worshippers shall worship the Father in spirit and in truth," or in our words—neither especially in church, chapel nor hall, as Anglican, Free Church, or other sect, but simply as followers of Him Who said, when rebuking His jealous disciples, "Forbid him not for he that is not against us is for us . . . and no man which shall do a mighty work in My name can lightly speak evil of Me."

Of outward union without the true spirit thereof it might be said, as of the conquerors in a material fight, "They make a desert and they call it peace."

We shall never attain true inward unity of spirit so long as we would compel all Christians to

### AN OUTWARD CONFORMITY

to the ceremonies and regulations of one particular branch of the Church.

In St. Paul's day he had to rebuke the Corinthian converts for quarrelling over their various leaders: "Each one of you saith I am of Paul; and I of Apollos," etc.

And by merely submitting to one branch of the Church should we not be just setting up Peter instead of Paul, or Paul instead of Apollos, rather than acknowledging the one ever-present revealer of Truth, Christ the emanation of the Absolute?

We shall never, I think, bring about unity by starting at the top and working downwards, at the outward union of the sects, but rather by starting with the individuals in those sects, and teaching them a broader, more tolerant attitude of mind and heart towards all sections. If every parson, and minister, and public speaker in England were to set apart even one Sunday a year for pointing out to his congregation that "One is our Master . . . and all we are brethren," showing forth the fundamental agreements, and not the trivial differences between sect and sect, might we not find, as a result, there would be a truer spirit of Union than could be brought about by any Councils of Bishops or Ministers?

We, as Spiritualists, very much welcome these efforts, but one exchange of pulpits, one meeting together for some common charitable purpose, is worth many conferences so far as the real practical issues are concerned.

If we keep

### THE SPIRIT OF UNITY AND HARMONY,

and sacrifice only intolerance and bigotry (which is really conceit!) we shall be able to flourish in all our variety of expressions, and make no sacrifice of our healthy individual liberty and independence in details.

The trouble we have to fight is not the variety of sects, but the strange attitude of mind whereby some members thereof would claim a monopoly of Truth and Righteousness to the exclusion of the rest!

### "THOUGHT DIFFUSES ITSELF IN EVERY DIRECTION."

As "side lights" serve to illuminate a subject further, the following experience is worth recording in connection with the above quotation from Swedenborg, referred to again in *LIGHT* (August 20th) by Mr. Arthur Wood in his interesting article on p. 538:—

In May, 1912, I had an interview with Mr. Vango, during which a friend communicated and referred to some MSS. which she had spent many hours in preparing for the Press. It was an anthology full of noble thoughts. She had asked me to be her literary executor, and I was rather troubled at not seeing any prospect of publishing these MSS.

In the interview she urged me to do what seemed best, and not to "throw away money" if the publication of the MSS. did not seem likely to be useful. She said: "Ten years makes a difference, and they may not be wanted now." I expressed regret that her work should be "wasted." Mr. Vango said: "She is laughing"; and then added: "We see differently here, and it is not wasted because my thought, when working, reached others; spirits around were learning."

H. A. DALLAS.



## REMARKABLE CASE OF ABSENT HEALING.

We have long known that absent treatment, improbable as it might at first appear, has a remarkable efficacy in many cases. As we study results rather than methods, the problem of the causes at work and their mode of operation has not greatly troubled us. The difficulty has been that, although we have had many letters testifying to remarkable cures, it is very rarely that the persons concerned would consent to any publicity. In the present instance, which is a more than usually remarkable one, we are unable to publish the names of any of the persons, but these have been given us in confidence, and we have been fully satisfied of the genuineness of the case.

The story is told by a lady whom we will call "R. G." She writes that on visiting her married sister and her brother-in-law, X. Y., just after Easter last year, she was horrified at the latter's emaciated condition. He had been thin before, but not alarmingly so. Now he was so changed that in her distress R. G. felt impelled to write privately to his doctor, who in reply said he was quite aware of the serious state of X. Y.'s health, but so far he was not sure of the cause, as the heart and lungs were perfectly sound. After a time X. Y., with his wife and their daughter, a girl of fourteen years of age, went to the seaside, but there the man became worse, and the family had to return home hurriedly. The doctor now fully recognised the nature of the complaint—an obscure disease known as "Addison's Disease." A specialist was consulted, but it was clear from his report that he could hold out no hope of recovery. R. G. again saw her brother-in-law in October. He was then evidently a dying man, reduced almost to a skeleton, unable to stand and barely able to speak. When she returned home from that visit she made inquiries, as a last resource, for a psychic healer, and was recommended to try Mr. W—H— (a gentleman well known to the Editor of *Light*). She at once wrote to him, giving all particulars, and he generously and freely agreed to undertake the case. But as the family were anti-Spiritualists, it was necessary that the treatment should be of the absent kind and without the co-operation of the patient. Mr. H— asked R. G. to take a quiet time whenever she could, hold his letter in her hand, and silently bless the sick man. She did so, and barely a week had passed before she received the news that one of the symptoms which had been the most distressing feature of the illness had ceased, and that the patient was a little better. But at this juncture a pessimistic letter from her sister, questioning whether it was worth while, or even right, to prolong what might prove a vain struggle, raised doubts in R. G.'s own mind which induced her to put the whole thing on one side. And now came what must be regarded as a very remarkable incident. A letter came from the patient's young daughter—a truly extraordinary epistle when one considers the fact that all three (father, mother, and daughter) were in entire ignorance of what was being done. The letter, which had evidently been sent off post haste, stated that the symptom referred to had returned, and was as bad as ever. Then followed this passage (the italics are R. G.'s): "Why we write you is because we want to implore you, if you can only keep it up, to go on *concentrating, and not to relax at all.*" The writer continued:—

"Mother and I want to ask you: Is our house haunted by spirits? About 9.30 on Sunday evening I was washing my hands in the bathroom; father in bed asleep. I distinctly heard a man's voice speaking in low tones. Then mother answered: 'Yes.' After that the voice, low and gentle, went on for quite a time.

"At the same time mother in kitchen; not a sound anywhere. Mother heard slight tapping, then man's voice speaking upstairs quietly. She ran into hall, calling 'Yes, yes!' thinking it was father awake and come outside (which he never does) to call her. All quiet; went back to kitchen. At once heard man's voice gently speaking. Went into hall and listened again. No sound of father; voice soon stopped."

The child went on to refer to other inexplicable sounds—knockings, tapping, etc.—and added: "Yesterday evening, between 9 and 10, man's gentle voice talking again."

R. G.'s doubts were swept aside. There could be no further doubt as to co-operation. From that time, she states, improvement continued. She learned soon afterwards that the serious setback referred to in her niece's letter was immediately rectified, and the wrong symptoms ceased. "At the present moment," she says, "X. Y., who nine months ago was a dying man, dying of an incurable disease, inconceivably wasted, and suffering from weakness, pain, and raging thirst, is now, though still under medical supervision, an altered, restored, and to all appearance a cured man. He now weighs over ten stone, and is able to conduct his business."

COURAGE.—"But I am not really brave," she said anxiously, yet resolved to hide nothing; "I only pretend to be brave; I am often frightened, but I just don't let on." That, he told her, is the highest form of bravery.—J. M. BARRIE.

## A MESSAGE OF PEACE.

In *Light* of December 18th last year we printed a deeply impressive communication sent us by Mr. G. R. Dennis with the assurance that it had been received clair-audiently by a lady medium, the author of "Christ in You," from an intelligence claiming to be Peter, the first Abbot of St. Augustine's Monastery. Waiving the question whether it actually proceeded from the source mentioned, the tone and substance of the communication appeared to us to justify publicity. The same consideration influences us in printing the following message, which Mr. Dennis informs us has been received by the same medium quite recently, and which bears every mark of emanating from the same source:—

You have not failed in any degree. You have my perpetual blessing in His Name. We see there is much good coming as a result of the League.\* We should like an International League of Peace to grow out of it.

The present imperative need is for sustained effort, such effort as was evident in the story of the importunate widow. On the plane of spirit we are able to generate the centripetal spiritual energy you connect with us. It is best described to you as wave energy. Every true Priest has this power. Its *modus operandi* is as follows: It sets free enormous power which produces waves of pure spirit, in appearance (if you could see) just like the waves of the sea. You, on your side, induce the power to energise the waves by the persistent effort of sustained prayer that must continue until the result is a *full tide*. The great ocean is, of course, the Divinity in man. Do not allow intermittency when dealing with these wondrous forces. Continue in prayer with the single eye, the *one idea*.

Do not trouble about appearances when you pray. Humanity is not strong enough to see beyond the present. You will find the walls *will* give way and the tides will flow in. All that is happening now on the surface of the real Isle of Saints, is the outworking of discords. Go on: persist, strong to deliver. You are not alone, and soon the central power will reach the circumference. You will even now be aware of small groups in the three countries forming together with pure desire for Brotherhood of Nations and receiving from us fresh revelation. These will be dynamos of power for us to work through. Even in the very atmosphere around you as you receive these words, there are forces undreamed of, ready to work with you through the pathway of your prayer of power and faith.

These have but one aim, one object—Unity. The Holy Breath, the finest ether enshrined within the electric energy, will one day vibrate in harmony with your aspirations—the Holy Breath in man—and so you will discard the gross matter to lower planes of being, this being to the underworld really a mantle of Light. Thus you will be raised and we come forth to meet you so that the Elder Brother and the younger will be at home in the Father's House, the New Earth.

You are on the eve of a great outpouring of the Spirit. The warring factions are the walls between. Cease from quarrelling. Listen to the Prince of Peace—no dream King, but a Prince mighty in power, Counsellor, King of Kings, and Lord of Lords. This is His day of judgment. Hear these words and understand.

The realm around your earth and penetrating all your life is palpitating with Love and Power. The Day is here of His appearing. You cannot see the Star while you shed the blood of each other. Come to the Altar! Stand in the Presence of the Eternal Sacrifice, receive the absolution and receive power from on High to speak the word of Peace with great power.

### PEACE TO ALL PEOPLES.

The divinely appointed leaders cannot work in the present atmosphere. There is, however, a great preparation going on in spite of appearance. Show love and mercy, and you will attain to wisdom and so understand the true basis of reconstruction. All hate must die for clear seeing. You who know something of these laws, give strong thoughts of construction on inner planes. Build up on true foundations of Unity. Although later you will be separated outwardly, it will be for the good of each.

Speak everywhere of this need of sustained faith and persistent prayer. Call upon the Saints and Angels in His Name.

Go on: in His Name above every other Name, begin the rebuilding of this mutilated temple which will yet again enshrine the Lord Christ as Prince of Peace.

PETER.

### "LIGHT" DEVELOPMENT FUND.

In addition to donations recorded in previous issues, we have to acknowledge, with thanks, the following sums:—

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Mrs. Rosalind Cust ... ..	0	7	0

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\* The "League of Peace for Ireland," which was founded as the result of the first message.—G. R. D.

## DO ANIMALS SURVIVE? CONTRIBUTORS' VIEWS.

By F. R. MELTON, B.Sc.

I have been much interested in the controversy on this question. Both Mr. Wood and his critics have adopted the method of forming their philosophy after the manner of the theologian—that is, in building their philosophic house, they start by putting the roof on first, and do not consider the necessity of having a foundation to build upon. It would be well to consider what we know of the origin of organic life before we start disposing of it and deciding that this form is immortal and that form is not. Now, I feel sure that Mr. Wood is too much of a man to take any criticism of mine except as coming from a friendly inquirer who desires to have a few basic principles settled before he goes on to the more extended and complex argument.

Mr. Wood speaks of "life" as being of many degrees. How does he know this? By what process in biology will he point out this as a fact? Sir Oliver Lodge, in his work, "Life and Matter," makes this true assertion: "All that we have actually experienced and verified is that a complex molecular aggregate is capable of being the vehicle or material basis of life; but to the question what life is we have as yet no answer."

The truth or otherwise of animal survival does not rest with Swedenborg or the messengers of Mr. Vale Owen—or whether they are aware or are not aware of the fact—it is governed by natural laws, or it does not exist.

"Truth dwells only in the Temple of Nature; go there for thy knowledge, and upon that shalt thou form a true Philosophy." So says Homer.

Biology teaches us that all organic life is brought into being by the unity of two cells. From this process begin the functions which constitute human physiology, and in tracing these functions one finds organic processes succeed one another with wonderful regularity, as if wrought out by inexplicable intelligence. Psychology informs us that, as the organs of thought are gradually evolved, so the mind is built up. The impress of the external universe upon our senses is the foundation of all we know. The child at five years of age has learned more, relatively to his age, than he can ever possibly learn again in all the remainder of his life. He has formed an acquaintance with the world. Now, as all life comes into existence by this one process, according to the capacity of the sense of impression, so are all minds built up—some greater than others, but all by the processes named. Nowhere can we distinguish any variation in the quality of life, but unlimited variation in the capacity of the organism to express it. Flemmin (the American) says: "Life is one vast unexpressed intelligence, moulding herself through matter into individual expression in a myriad forms, each form being the highest form expressed. The life of a bee is the highest expressed intelligence in the bee; the horse, the dog the same. Man is the highest expression of all, and to him is reserved the privilege of observing the development of the intelligence throughout the organic world."

Here we have the key to a great problem. God, then, gives us the highest expression of His intelligence in the making of the horse or the dog. Could we make one better? Then we may take it that God expresses Himself equally as well through a horse as He does through a man. It is a question of degrees, not of kind. When we come to examine the psychological aspect of the matter, we find the same parallel. Mind is a question of degree, and not of kind. Morality is often of greater quality in the animal than in man. We find love, sympathy, affection, courage, passion, kindness to others, intelligence for the wants of others all among the lower animals. But nowhere among the animals can we find lying, hypocrisy, deceit, outrage, or murder. These things belong to man, and are modes of imposing responsibility. Nowhere in zoology can you find anything to compare with "man's inhumanity to man."

All organisms suffer death—that is, the organism ceases to function. Dumas puts the matter in a nutshell: "There is an eternal round in which death is quickened, and life appears, but in which matter merely changes its place and form." Huxley said: "Where I came from I know not; what I am doing here is the problem; whither I go is the mystery." Death, since the advent of Spiritualism, has lost its significance and its mystery. Death is the same as life, a biological change.

Mr. Wood says: "It must not be overlooked that animals which are associated with man are not in their natural environment, and if removed from such surroundings would soon revert to their former state of life." But

so would man if left to himself. Take away the restrictions of society, and man soon becomes barbaric. I have lived with them in the bush of Australia, and some terrible examples we had of this fact during the war.

Again: "Is it not because man possesses that 'breath of life,' that special endowment of his Creator, out of which arises the intelligence to know Him, which animals have not?" By what process does Mr. Wood know this? Who created the animals, and gave them the breath of life? I have read somewhere that "not a sparrow falls to the ground but that your Heavenly Father knoweth it." How do we know the animal does not know Him? Does not my dog know and love me? Some little while ago I was suffering great distress of mind and sitting in my chair with my head upon my hand, lost in thought, when my dog crept up to me, placed his head upon my knee, and looked up into my face. There was love, sympathy, and pity in that look. Then he silently licked my hand. Did he not know what he was doing? I know he did. If he is capable of knowing me and sharing in my sorrow, is he incapable of knowing something far greater in its capacity to make its presence felt? Is God's love such an abstract thing that it requires a great intellect to become aware of it? My love is capable of degrees. I love my wife, my children, and my dog. Does the dog know this? Cannot God love as I can? If He can, then the dog knows it.

What do we mean when we talk of the love of life? All nature loves life; it is her first law, and just as I know my dog loves me, not as my wife or child does, but in a sense of degree, so does the dog love its Creator. Its actions speak louder than words.

"Can they entertain heavenly ideas, or feel religious emotion?"

Both these questions are but relative terms, and have no natural meaning. What are heavenly ideas? The Red Indian would be very unhappy in the theologian's heaven, and some Christians would not think a "happy hunting ground" very heavenly. Heaven is a state, not a place, and if happiness is one of its attributes, then dogs can have heavenly ideas, for I have seen lots of animals supremely happy.

When it comes to religious emotion, one must point out that to a large extent the emotions govern the various kinds of religion, and this entirely depends upon the temperament of the individual, and cannot in any sense be taken as a guide to the solution of a natural law.

I am afraid John Wesley had very little knowledge of psychology, as governed by its relation to biology, or he would never have been so uncharitable as to say "animals are not creatures capable of God." Perhaps not John Wesley's God. If goodness, love, affection, faithfulness, devotion, and courage are not attributes capable of expressing God, then why make them such glorified virtues in man?

Natural law is gradually unfolding itself to our understanding, and these sharp lines of demarcation that man has drawn, in his endeavour to explain these conflicting ideas, are gradually but surely passing away, just as in the past man, not understanding natural law, attributed its workings to "supernatural" causes, but when once the natural law was recognised, the supernatural lost its meaning. It is the same with many of our theological notions. God made man, and man in his gratitude turned round and made his God, and a pretty mess he has made of it. The survival of animals was settled long before man was made. All life has lived for ever. Many of the fantastic notions we had about life and death have passed away. "Absent in the body, present with the Lord," has no meaning to-day; we are living in eternity now, we can settle these problems here and now if we will but turn to Nature for their solution.

I cannot do better than quote the words of Sir Oliver Lodge, in order to bring this matter forcibly before the reader:—

"Is it, then, so simple? Does the uniformity and the eternity and the self sustainedness of it make it the easier to understand? Are we so sure that the guidance and control are not really continuous, instead of being, as we expected, intermittent? May we not be looking at the workings of the Manager all the time, and at nothing else? Why should He step down and interfere with Himself? That is the lesson science has to teach theology—to look for the action of the Deity, if at all, then always, not in the past alone, nor only in the future, but equally in the present. If His action is not visible now it never will be and never has been visible. Shall we look for it in toy eruptions in the West Indies? As well look for it in the fall of a child's box of bricks. Shall we hope to see the Deity some day step out of Himself and display His might or His love, or some other

attribute? We can see Him now if we look; if we cannot see, it is only that our eyes are shut."

"Closer is He than breathing, and nearer than hands and feet." Poetry, yes—but also science; the real science, whether orthodox science or not.

Animals are already immortal. Eternity is the ever present now.

#### THE RETURN OF A DOG.

Mr. William Ford (of Reading) writes:—

As a boy I had a cross-bred dog (retriever—bob-tailed sheepdog) which I had trained to drive sheep and cattle and broken to gun.

We spent many happy hours together on the farm. At length business took me away from home, and my dog was given to an old farmer living near Maidstone. They speedily became "bosom pals." Where the old man went the dog followed. For three years they were inseparable.

One morning the farmer did not arise at his customary time, and his son went up to find out the reason. Quite calmly the old man told him that he did not think he should get up any more, and asked for the dog to be brought upstairs that he might see him once more before dying.

The son tried to argue with what he thought was foolishness, but as it seemed to distress his father, he consented to bring the dog. Arrived in the room, the dog jumped on to the bed and "kissed" the old man, then retreated to a corner of the room and commenced to howl. He was removed, petted and coaxed, but could not be comforted. He went to his kennel miserable, and died at 9.30 p.m. The old farmer died at 10 p.m.

Ten years afterwards I was sitting in a circle when during the period of concentration a budding psychic was seen to "jump." On being asked the cause, he replied, "I thought it was a bear, but it turned out to be a dog. It came right across the circle at a bound, and jumping on to Mr. Ford 'kissed' him." He then described very minutely and accurately the appearance of my old dog, concluding by saying: "It had a laughing face."

That the dog was my dog I have not the least doubt.

#### AN "INSPIRED" PICTURE EXPLAINED.

(AN IMAGINARY NEWS ITEM.)

[Struck by recent cases of premonition and apparent thought transference, a daily paper has resorted for an explanation to an eminent brain specialist.]

The marvellous picture—admitted by critics to be a work of genius—by Mr. Dauber, now on exhibition, continues to excite speculation as to how it was produced. It will be remembered that all Mr. Dauber's previous paintings were of a quite ordinary character.

With a view to solving the mystery, the paints he used have been subjected to analysis by a colour specialist, and even the palette and the brushes have been minutely examined without the discovery of any clue. But as in the course of inquiry into the problem it transpired that Mr. Dauber, during the time he was producing his amazing picture, lived entirely upon fish and fruit, a representative of the "Daily Mudge" yesterday called upon Mr. Gaster, the eminent food specialist, and, having placed the facts before him, asked for his opinion. Mr. Gaster was unwilling to make any positive statement, although he asserted that the opinion of the "Inspiration" school of critics might be safely treated with contempt. There was no evidence of the reality of "inspiration"—it was a mere survival of savage superstition. He thought that we might reasonably look for a clue in the food taken by Mr. Dauber, and pointed to the quantity of phosphorus contained in fish and to the fact that fruit is rich in vitamins. These things might well have contributed to the result, added perhaps to some peculiar state of Mr. Dauber's organism at the time. But in any case the theory of "inspiration" was untenable. It was clearly unpractical and visionary.

G.

**MULTIPLE PERSONALITY IN FICTION.**—The art of the storyteller is shown in the concealment of art; it reaches high-water mark when he almost persuades us that the characters he portrays are real people and that the incidents set forth actually happened. Mr. Ralph Straus achieves this triumph in "Pengard Awake" (Methuen, 8/6 net). The president of the Folio Club—who narrates the story—his bright managing sister, his clever doctor brother-in-law, his queer and disreputable but loyal man servant and the altogether delightful heroine, half tomboy, half woman—if we have not met them already we feel that we may do so any day—they certainly exist. Remembering the case of Miss Beauchamp and others scarcely less strange, we can even, with a little effort, believe in the military officer who, without being in the least aware of the fact, has, as the result of an accident, figured for years as two different personalities, totally dissimilar from one another and from his own natural self. There, we have anticipated a revelation round which the main interest of the story centres! But as it is a pretty open secret, we trust its premature disclosure will not spoil any reader's anticipated enjoyment of this clever tale, as provocative of questioning and wonderment as it is entertaining.

#### THE SPIRIT THAT DENIES.

[We insert the following extract from the unpublished volumes of M.A. (Oxon's) Automatic Script (Book XXII.), in compliance with the wish of a correspondent who is struck by the similarity of ideas in the script and in a leading article in *LIGHT*, "Folly and the Fraud Hunter."]

It used to be said when first we came to you, and by you, too, if we remember aright, that the scepticism of your day was not as the scepticism of other days. Then they wanted to disprove: now they want to prove. They seek only reasonable ground for belief: whereas before they were mere iconoclasts. If it was ever possible rightly to say that, the time is passing away. There may be some who are earnestly seeking for evidence that will satisfy them of a future that they desire. But they have abandoned all that satisfied them before: they have thrown over that which satisfies still minds more clear and calm than their own: and they delude themselves with the idea that they desire grounds of belief. In reality they desire only to find what they expect to find, an excuse for dismissing all as baseless phantasy. They have commenced the downward path, and each day accelerates the speed with which they rush to their conclusions. They make nothing of the difficulty of bringing proof to such a mind. They postulate their conditions, they formulate conditions under which only they will consider evidence, they bristle with the attitude of antagonism which is sufficient to render spiritual access well-nigh impossible: and then they say, So would we have it: or rather they think it while externally they profess regret at each new failure. It is impossible to reach a mind permeated by such an atmosphere for the reason that it is not in reality open to conviction, and has closed the avenues to proof although, in unworthy vacillation, it pretends to keep them open.

It is this attitude of mind that we denounce under the name of scepticism or doubt. We have many times said that the honest attitude of denial or acceptance presents to us no difficulty. The one we can utilise: the other we do not meddle with. But the halter between two opinions is in himself and by necessity a feeble and useless creature. He is practically unassailable, for he can readily fabricate for himself reasons sufficient to his enfeebled judgment for refusing acceptance to anything. If proof be given him of that which he elects to doubt, he will easily find fifty reasons for putting it aside. His mind is beclouded, and his judgment, from frequent paltering with it, is unreliable. It is, as we have said, a process of spiritual disease, and the mind so affected takes a jaundiced view of all things. Its mental complexion is one of unhealthy doubt, and by and by this same all-embracing scepticism will colour every judgment until the man becomes entirely worthless, vacillating, weak, unreliable even in affairs of daily life.

This is disease. The remedy? Not, surely, to believe everything, but to cultivate a feeling of repose, trust, and of simplicity of faith. Revert to first principles. Such an attitude of mind is one of mental weariness consequent on meddling with problems too deep for it. Such there are for minds however gifted. Let such rest: revert consciously to some principle which yet commands assent; to some person who yet inspires confidence, if there be such haply left. Dwell on that: rest in such a guide: and by degrees, more or less slow in proportion to the deep-seated nature of the disease, the mental atmosphere will clear: distorted views will pass away like a fog through which the normal vision has seen images that have not been of their just proportion; and the man will resume the power of discrimination which, in this late state, has been lost to him. All this will not be done by his own unaided efforts. He is in many ways a victim of the conditions under which he lives. His lot is cast in an age when scepticism is in the very air that he breathes. He drinks it in in every mental draught that nourishes him: he fosters it by the mental habits that are natural to him from association. But he will be aided in his efforts to emancipate himself from this state of bondage: and conscious endeavours in this direction will meet with spiritual aid.

The dangerous state is reached when men glory in mere negation: when they present themselves as pictures of perfection because they have succeeded in persuading themselves that nothing is, that all is myth, and they themselves a phantasy.

This particular mental state precedes always a development of new truth, and your age is no exception. It was so before the birth of the Christ: it is so now. It is the note of your age, as it was of that. It is a miserable condition, a wretched disease, most difficult to deal with. Fortunately, it has little power of propagation. Unlovely in itself it has no power of attracting love in others. It dies by sheer inanition, eventuating either in absolute denial or in blind superstition. From it springs the Nihilism which repudiates everything equally with the Faith that accepts everything without a question. In the one case questioning has been proved to be fruitless, and the result is chaos: in the other the questioning, that has missed its aim, and so has been proved worthless, has given place to a belief that man may not pry into mysteries that are (as he now deems) wisely hidden from him, and consequently there arises an inclination to avoid deep questionings, and to accept what prescriptive authority inculcates. The one attitude is near akin to the other, but the results are divergent as the poles.

# VALE OWEN] AND SWEDENBORG.

## SOME COMPARISONS.

By ARTHUR J. WOOD.

### FIFTH ARTICLE.

#### ENVIRONMENT.

There must be very few people to-day with any claims to general knowledge to whom the word "environment" does not immediately conjure up the name of Darwin and the Theory of Evolution. The particular environment which we are concerned with, however, is of a different order—to wit, spiritual, where problems of "natural selection" and the "survival of the fittest" find no place.

In the second article of this series, speaking of the animal and vegetable soul, and how, according to Swedenborg, the peculiar relation between them, as seen in the world of spirits, was derived from the thoughts and affections of the angels, we saw that it was on account of the knowledge of the intimate connection between these things (i.e., affections and objects) that angels were able to "sense" the character or quality of the inhabitants of any sphere or society. Not only does the fauna and flora convey this special knowledge to those who are able to read the signs, but also the various other objects which go to make up their environment; for all these things are not unconnected or "accidental" existences, but one and all owe their origin to, and are representative of, the various states of angels and spirits. In all these objects, once the knowledge is acquired, the angels are able to read themselves and others "as in a book"; and, as the objects vary or increase in number, beauty, and excellence, so are they able to measure the extent of the progress within themselves of the knowledges of what is good and true. Hence it is that there is always a sort of "personal" quality or atmosphere about spiritual environment wholly agreeable to those within it, since it accords with their state—except, of course, to those spirits whose unprogressed state is, as yet, one of more or less discord.

This impregnating, so to speak, of environment with "personality" is strikingly brought to our notice in the Vale Owen messages. Take, for example, the following passage:—

"You must understand that there is in everything here a permeating personality. Every forest, every grove, every tree, lake, stream, meadow, flower, and house has a pervading personality. Itself is not a person, but its existence and all its attributes and qualities are consequent upon the sustained and continuous volition of living beings, and their personality it is which is felt by all who come into contact with each and any of these, and that in a degree in ratio to their sensitiveness in the particular direction of the resident personality."

The term "personality," as usually employed, means that which constitutes and distinguishes one person from another—one's own peculiar selfhood—but here it is employed in a wider sense, for the collective environment of any particular sphere or society is the general product, so to speak, of the volitional activities of the several angels or spirits inhabiting it. And, as it is spiritual affinity which links the various members of the societies together, it is the distinctive qualities of this aggregate "personality" which is reflected in myriad forms in the objects of their surroundings.

In a more particular and restricted sense, a spirit's own personality would be reflected in his clothing, in his dwelling, and in the objects contained therein and immediately about; and as no two spirits are alike in character and attainments, no more than two men are, there is infinite beauty and variety in the objects surrounding them. One's personality is, in effect, the sum total of his thoughts and affections, for these it is which constitute the man, and make him what he is. It is a law of the spiritual world that environment reacts spontaneously to these states of being in the most marvellous and sensitive manner, so that each and every object seen there is an effect perfectly corresponding to and picturing forth its cause in the heart or mind of the spirit or angel. This is made clear in the following extract from the script:—

"No emotion, no thought, here is without its outer manifestation. All you see around you from your place upon earth is the manifestation of thought. All thought is ultimate in the Being from Whom all life proceeds. Conversely, the source of all thought is He from Whom it proceeds. This thought-stream passes through the mentality of personalities of varying degrees . . . Princes, Archangels, Angels, and Spirits, and becomes

manifest externally in Heavens, Hells, Constellations, Races, Nations, Animals, Plants, etc. All these come into existence by means of persons thinking from themselves outward, when their thoughts take on expression tangible to the senses of those who inhabit the sphere in which the thinkers dwell, or with which they are in touch."

In another place, the communicator, showing how responsively sensitive spiritual substance is to the operation of mind, says, of newly-arrived comers in that world:—

"They do not realise how responsive over that of Earth is the basic substance of that sphere into which they be newly come. They do find it then, and often with full shock—like a child and the fire."

This close relation which exists between the object created by affection or thought, and the thought itself, Swedenborg calls "correspondence." The object itself is not the thought, but corresponds to it, as an effect does to its cause. This principle of correspondence is the basis of his spiritual philosophy of external forms. All things, he teaches, exist from God, and He creates them by an effluence from Himself. Some things are nearer to Him than others. Thus spirit is nearer than matter, and with both there are different degrees of nearness; but this nearness or distance is not one of place, but of state or condition, and is a difference of degree.

One of the laws in conformity to which God creates is that of working through higher degrees of being to create lower degrees, and so "downward" or "outward" to the confines of His creation, i.e., to the ultimate degree—the material. These higher degrees are thus the several instruments by which the lower things of each descending degree are successively created. It is, therefore, through the spiritual world as a whole that the material world is created, and whence the reascent begins, not only in the past, but also in the present and continually; for, if the First Cause ceased to operate, the whole universe would vanish like the fabric of a dream. Everything that is, is first spiritual, and then, by creative energy passing down and through it, becomes, in its final phase, material; or, as it is expressed in the script: "Matter itself is the result of the transmutation of spiritual vibrations into those of grosser sort."

The communicator points out that our scientists have found out that matter itself is in ceaseless movement in its atoms both internally and externally. We may add that what they have not discovered yet is the cause of that movement, and for that they must seek in the world of spirit, the place of all true causes.

This effluence of life from God (spoken of above)—an emanation of Divine Love and Wisdom; the spiritual heat and light of angels and men—is received by each according to his capacity of reception, and is correspondingly modified, finding its outward expression in such forms, animate and inanimate, as are presented to their vision, and which correspond to and represent not only their fundamental or basic state, but every shade of variation of that state, whether of thought or feeling.

This term "correspondence," which figures so largely in Swedenborg's spiritual philosophy, and has such deep significance, may be defined generally as the relation which exists between a higher causative thing and the lower thing caused, and which is representative of the higher. For instance, there is a correspondence between the expressions on the face and the thoughts or emotions which give rise to them. There is no analogy or resemblance between the two things, but there is correspondence. The smile or the tear is not the emotion, but its physical correspondent; and just as from the smile or the tear we are able to read the nature of the feeling or emotion behind it, so are the angels able to read from the visible objects of their environment the various affections and thoughts which gave rise to them.

There are two ways in which the creative power of mind over the substance of the spirit world is operative, and perhaps it may be necessary to distinguish between them. We read in the script, for instance, that "mind acts directly upon environment, and takes expression in form." Not all the forms or objects seen there, however, owe their origin to the conscious and deliberate volition, creatively employed, of angels and spirits. These things are called into existence by the power of God working through them, objectively portraying their inward states, and are beyond their power to affect. Such creations form the greater portion of their environment. At the same time, they are

also able, as of themselves, to exercise their own powers creatively, just as man can, but without being circumscribed by the slow and indirect processes necessary in the world of matter; for, as was said above, mind acts directly upon the substance of spirit, and effect follows very quickly upon cause.

Greatly as the objects of their environment delight the senses of the angels, they are still more deeply moved by what they perceive therein, for everything appeals to their love and intelligence. Sensuous things, as such, only hold a secondary place in their affections; for, surpassingly beautiful as such things are, their thoughts do not unduly dwell upon them, but penetrate beneath to the beauty, power, and wisdom of God as displayed therein, and revealed through themselves for their benefit and delight. This phase of their life is touched upon both by the Vale Owen communicators and Swedenborg. In the following extracts they both happen to deal with the same thing, *i.e.*, the dwellings of the angels. Swedenborg says:—

"Not only the houses, but the minutest particulars, both within and without, correspond to interior things which exist in the angels. . . . These interior things are perceived by them when they look at these objects, and on this account they delight and affect their minds more than their eyes."

We find a parallel to the above in the script, where, in speaking of the various dwellings and buildings to be seen in the world of spirits, the communicator says that to the observer such things would be

"not merely houses, and workplaces, and colleges to him. From each structure he would read not its character so much as the character of those who built it, and those who inhabit it."

There is much more of interest that might have been written on this subject of environment, but considerations of space forbid. From what has already been said, the one thing that stands out as of importance to remember is the need of understanding the law or principle upon which all external phenomena in the other world depends, and for which Swedenborg gives us a very convenient name in the "Law of Correspondence," which word is also used once or twice in the script, along with its cognate "respond." Once having grasped that, we shall, in some measure, be able to realise the vast powers that lie within reach of ourselves to add to the variety and beauty of our eternal environment; and that is by increasing our capacity to receive ever more of that Divine life which is the ultimate cause of all that is, and which is continually at our disposal, and for which Christ said that He came that we might have it more abundantly. In that infinite life there are infinite things, which neither men nor angels will ever be able to exhaust.

### "CAROLS OF SPIRITUAL LIFE."

The following are particulars of the new hymnal referred to in the "Lighthouse," to be ready early in September (Stead Publishing House):—

The "words booklet," price 6d., contains twenty-three items, of which seven are original, nine are revised versions of published text, and the remaining seven are old favourites reproduced intact. The musical settings for eleven of the hymns are original, and the "musical settings booklet," price 1s., also includes two tunes of the 16th and 17th centuries, and reharmonised versions of two other tunes of later date. The remainder of the indicated settings are copyright and well-known favourite tunes which are to be found in "Hymns Ancient and Modern," and all but two of these also appear in "The Bristol Tune Book." Full references to the settings are given in the words booklet. Although the selection is only of small dimensions, particular care has been devoted to every item inserted being useful and singable. The original music is necessarily of the simplest character, and will present no difficulty either to singers or accompanist. The book, when ready, can be obtained at the office of LIGHT.

"WHO IS MARGARETTA PYE'S MOTHER?" by Lady Palmer (Watkins, 1/-), appeals to me both by reason of the simple naturalness with which the incidents are narrated and by the question they suggest as to how far self suggestion may have been responsible for the narrator's twofold vision of the child who passed away nearly three hundred years ago (in which case the impressions received by her friend the artist-clairvoyant were possibly due to telepathic impacts from her own mind) and how far soul-sympathy may have drawn to her the actual presence of Margaretta Pye. The other question—that which appears on the title-page and to the solution of which Lady Palmer has devoted so great an amount of untiring but unavailing research—seems to me of little consequence. Margaretta is of no more importance by virtue of her parentage than any other infant, even though the most beautiful brass in Odiham Church, Hants., is inscribed to her memory.—D. R.

## WAYS AND REFLECTIONS.

"Dilly, Dilly, come and be killed!" is said by the country people to be the cry of the poultry-farmer when he has murderous designs upon the ducks. A certain school of psychical researchers are not so polite in their attitude towards mediums—especially the photographic variety—when they desire to investigate some particular medium's powers. "You are a rogue and an impostor," they say in effect; "come and be examined." And when the medium, as any self-respecting person would naturally do, resents this kind of treatment and declines to be examined in such circumstances, the verdict is that this proves his guilt!

The English law, even if it is, as Mr. Bumble described it, "a ass," is never so high-handed as this. It says that every man shall be regarded as innocent until he is proved to be guilty, and it punishes any person who makes criminal charges publicly against another on a mere suspicion. But psychics and sensitives are outside the law's purview, and some people seem ready to take full advantage of the fact. Hence much justifiable indignation amongst those of our readers who have satisfied themselves of the integrity of the mediums concerned.

Much has been written regarding the powers of water-diviners or "dowsers," and I was therefore interested to see the following advertisement in the "Times" of the 23rd ulto:—

WATER DIVINER will report existence of water anywhere; no water, no fee.

This "dowsers" evidently knows his business and has full confidence in his powers. Very few people in other callings I imagine, would consent to be employed on the "no cure, no pay" principle. By the way, as not everybody knows, there are a few people gifted with the power of locating metals, and it is said they have proved useful in mining operations. But I have no precise information on this point.

M. B., an Eastbourne correspondent, sends me the following quotation from "Zanoni": "Of all the weaknesses which little men rail against there is none that they are more apt to rail against than the tendency to believe. And of all the signs of a corrupt heart and a feeble head, the tendency to incredulity is the surest."

I was much amused to read in a recent attack on the reality of the trance state and its relation to spirit communication that the trance is really a form of hypnotism. This is indeed a strange argument when we consider that spirit operators tell us that this is precisely what the trance-state represents. They say that in trance-control they hypnotise the subject or medium, just as a mesmerist in the flesh would do. The only difference is that they operate from within and the hypnotiser on this side from without. Apparently the opponents of the "spirit hypothesis" expect miracles to convince them. We do not look for anything outside of natural law, and are therefore a little more rational than some of the Rationalists. D. G.

### "HUMOUR, PHILOSOPHY, AND PATHOS."

"In Many Moods. Verses Grave and Gay," by Henry G. Swift (F. Nash, 4/6 net), gives us much homely philosophy, a little pathos, some sentiment, and a considerable admixture of gentle humour and satire. For his metres and something of his way of treating his subjects, Mr. Swift seems to have gone in turn to Eliza Cook, Hood and G. R. Sims. He rhapsodises pleasantly on "The Old School-house," "A Dream of the Coming Day," and "The Romance of a Street-door," quite in the style of the poetess who sang of "The Oaken Bucket" and "The Old Armchair"; he pens "A Letter to Posterity" congratulating him, or it, with true Hoodian sly humour, on having, at last, realised our longed-for dream of Paradise, and found the way to regulate all life's abuses; and he describes street children at play, and the funeral of a little ragamuffin in quite the Sims vein. Of the graver efforts of his muse several, we learn, have appeared in "The Two Worlds," and one in our own journal. We take the following from a poem entitled "Departed." The writer asks whether death ends all and our dear ones "have lived but to love, then to leave us forsaken":—

Do they live but in dream when our memories awaken?  
Is it empty of meaning, the soul's high advance?  
Oh, no! let our faith in our God be unshaken;  
Nor deem life and being creations of Chance. . . .  
In the light beyond seeing are truths beyond knowing,  
And things to which ever our senses are blind;  
For the Real exists not alone by its showing,  
And the Infinite is not by measure confined.  
And so enters the soul in its passage outgoing  
To a Life yet more full than the world left behind.

## LIGHT,

5, QUEEN SQUARE, SOUTHAMPTON ROW, LONDON,

W.C.1. Tel: Museum 5106.

Telegrams: "Survival, Westcent, London."

COMMUNICATIONS intended to be printed should be addressed to the Editor. Business communications should in all cases be addressed to the Manager. Cheques and Postal Orders should be made payable to "LIGHT."

SUBSCRIPTION RATES.—Twelve months, 22/-; six months, 11/- Payments must be made in advance.

All applications for advertisements must be made to J. H. GORING, Graham House, Tudor Street, London, E.C.4. Tel: 13124 Central.

Rates.—£10 per page; 10s. per inch single column; societies, 8s. per inch; classified advertisements, 9d. per line.

## THE NEW WORLD.

## SPECULATION, VISION AND FACT.

When the famous astronomers Adams and Leverrier observed strange perturbations in the movements of Uranus they looked about for the cause. They concluded that the irregular movements of the planet were due to the influence of some other great body in space—that was the verdict of common sense. The astronomers next proceeded to look for this hitherto undiscovered planetary body—common sense again. Finally one of them (Galle) discovered Neptune—triumph of common sense.

All the clairvoyance in the world would not have settled the point to the satisfaction of anyone but the clairvoyants themselves and those who believed in them. (It is said, by the way, that the existence of Neptune was known to occultists long before the discovery was made by scientific methods, but of that we have no assurance).

The point is that all speculations, theories or intuitions must be reduced to plain matter of verified fact before they can be accepted as part of the general body of knowledge. Andrew Jackson Davis predicted in definite language the electric light, and the aeroplane (amongst other things) a great many years before they became common objects of daily life. But he was too wise a man to complain of the derision excited by his predictions. He knew that there could only be one test of the truth of the things he foresaw, *viz.*, their actual arrival into the practical life of the world. In this he set a praiseworthy example to some later prophets who have shown themselves greatly irritated by unbelievers, who would not receive their statements on faith, but demanded evidence.

Long years before the late Dr. Crawford made his now famous experiments, with every form of scientific test, many of us gathered by practical experience a great deal of information regarding psychical phenomena of many kinds which satisfied our minds. But we were in no position to go before the public and proclaim them as scientific facts, because the means of practically demonstrating their reality were wanting. Perhaps the world was not ripe for the knowledge—we believe that in these matters "there's a divinity that shapes our ends."

Shakespeare, with his wonderful intuition, discerned the principle of gravitation and announced it in one of his plays:—

"My love is like the centre of the earth,  
Drawing all things to it."

Gravitation was a fact even then, but its acceptance by the world could not rest on Shakespeare's poetic vision. It needed Newton to make it scientific knowledge.

Poet and prophet and seer all through the ages have discerned the existence of a spirit world and announced it each in his own fashion. It entered into human life and consciousness by many doors, but the scientific doors, whose janitors demand intellectual satisfaction and practical demonstration, remained closed. That door is now opening slowly because these

demands (legitimate demands in our view) are being satisfied.

Dr. Crawford's last book, "The Psychic Structures at the Goligher Circle," the capstone to much valuable work, tragically ended, is playing and will play an important part in satisfying scientific requirements. That work throughout has been all pure science, and no one who has made an adequate study of it has any doubt of the facts he records. A few rash critics, ignorant and self-assured, have ridiculed the matter. Their capacity for swallowing ludicrous explanations of the facts they are unwilling to believe is likely to be greater than their appetite for the next course on their bill of fare, which will consist of humble pie.

Dr. Crawford's experiments do not stand alone. They follow and supplement the researches of Sir William Crookes. They were more or less contemporary with the experiments of Schrenck-Notzing, Dr. Geley and other scientists of repute, and they confirm the findings of hundreds of less distinguished experimenters before and since.

The discovery of Neptune, to which we have referred, illustrates in a rough way the career of the Spiritualistic movement so far as these physical phenomena are concerned—hence the allusion with which these remarks commence. There were first the perturbations of the public mind excited by the phenomena; speculations as to the cause followed. Then came investigation to determine this cause, and now—still to pursue the metaphor—Neptune has been found. But our new world is infinitely vaster than that planet, and the consequences of its discovery are unspeakably more momentous. Indeed the importance of the discovery will mean a commensurately longer time and larger work to bring fully into the region of scientific knowledge and generally accepted fact.

## TWO LETTERS FROM SIR OLIVER LODGE.

## THE SUPPOSED IDENTITY OF "IMPERATOR."

To the Editor of LIGHT.

SIR,—The secret about "Imperator's" statement to Stainton Moses concerning his own identity having now transpired, so that no further evidence of a cross-correspondence order would be of any service, it may be useful if I place on record the fact that a year or two before Mr. Myers' death in 1901 he showed me privately some stuck-down pages in the notebooks entrusted to him by the executor of Mr. Stainton Moses, so that I might know what the name claimed was, in case it should be given through some other medium. The name there recorded was given, with some preamble, in the form Malachias; though whether it was written in Greek characters I do not recollect.

It seemed strange that we failed to get this name through Mrs. Piper. Dr. Hodgson made several attempts, not knowing the fact recorded above, and obtained answers about the Piper "Imperator" not consistent with the above; and I think inconsistent with each other. So the identity question has proved unhelpful in this case. Naturally it does not follow that every communicating intelligence claiming a given name through different mediums need necessarily be variations of the same personality. Nor need communicators with similar characteristics be identical individuals. But instances of impersonation are common enough, and, except where they are preposterous, are always troublesome.—Yours faithfully,

OLIVER LODGE.

## TELEPHONIC WIRELESS EXPERIMENTS.

To the Editor of LIGHT.

SIR,—With reference to Mr. Melton's interesting experiments, mentioned by him in LIGHT of August 20th, anyone familiar with direct voice phenomena, such as occur with Mrs. Wriedt and others, will realise that an instrument can readily be designed to magnify faint sounds. But whether an instrument can ever be contrived which will enable us to dispense with a medium, or to utilise the faint and imperceptible traces of power such as may possibly exist in everybody, is at present an open question. It is one which I have had in mind for considerably more than a year, and for the tentative examination of which I have made some preparation. Meanwhile I am glad to see that Mr. Melton is working on right lines, and I wish him further success.—Yours faithfully,

OLIVER LODGE.

## FROM THE LIGHTHOUSE WINDOW.

The keenest public interest will be aroused when it is possible to announce the name of and to see the results obtained by a well-known and honoured worker in the field of psychic research who has recently obtained fairy photographs.

The house at Hornsey where so many disturbances occurred a few months ago is reported by the "Muswell Hill Record" to be still the scene of manifestations. These, however, are not so violent as before.

Sir Arthur Conan Doyle, writing in the "Sunday Express" (August 28th), in reference to the "Psychic dope peril," referred to by that journal, says that beyond a solitary instance, which he describes, his extensive correspondence shows not a single example of the degeneration said to be the outcome of contact with psychic research.

He says, on the other hand: "I possess, and can produce, very many letters in which the writers thank God that psychic inquiry has eased their minds, and enabled them to take up the duties of life once more after some shock which has unsettled them. In several of these letters the writers claim that the definite knowledge and consolation obtained have saved them from insanity, and in two cases from suicide."

Sir Arthur concludes: "There is always some danger somewhere when new fields of thought are entered, but it would be difficult to name any subject where the advantages so manifestly outweigh the disadvantages, as in this, which transcends in importance all other worldly subjects put together. The 'Sunday Express' very wisely calls upon us to 'Get back to God,' and also says, 'Believe in something. Scoffing is the attribute of the immature mind.' Exactly. But we have brought forward definite proofs of immortality, and have established religion upon a basis of fact instead of faith, so that the poor groping human soul may have a provable foundation upon which to build. That is the way back to God—to give people knowledge which they can test and which shows that God is as truly working among us now as He was two thousand years ago. The modern mind demands such proof. We have the proofs, and we endeavour to get them before humanity."

The "Church Family Newspaper" has opened its pages to a discussion on "The Church and Psychic Phenomena." We note that some of the correspondents have a sense of the extreme value of psychic evidences.

An invalid communicates to the "Daily Chronicle" what that journal describes as "an interesting case of telepathy." She writes: "A nurse who shares my bedroom was spending the night away. I had been asleep some time when I suddenly awoke, believing that someone had entered the room and was trying to lift me out of bed in spite of my resistance. No sooner had I dropped off to sleep again than I was awakened by the same sensations, and when morning came I felt unrested. When my nurse returned she told me she had had a pleasant outing, but added: 'I had no rest last night. As soon as I got to bed I began to dream, and I thought I came back into this room and it was on fire. I managed to lift you out of bed and carry you to the landing. Then I brought you back, but the room was still on fire, so once more I lifted you out of bed and took you to the window.' It was then I related my part of the dream."

We welcome the appearance of a new hymnal shortly to be produced which lifts the choral portion of Spiritualistic services to a distinctly higher level as regards literary quality and musical settings. It has been carefully selected to avoid some of the banalities which mark the older class of hymnals. Some of the hymns are original, both as regards music and words. We refer to the book on another page.

Major C. C. Colley, son of Archdeacon Colley, is now engaged, says the Rev. George Henslow in the current "Psychic Gazette," in writing his Spiritualistic experiences. Mr. Henslow says that the Archdeacon is at present much in evidence at séances, and is in daily communication with his son.

The Rev. G. Vale Owen, in the "Weekly Dispatch," after writing of the mediumship, in the Bible, of the boy Samuel,

adds: "All this is so perfectly typical of present-day happenings that I have given it in some detail. Transpose the setting and imagine a child's bedroom in England, with the door ajar leading into its parents' room, and you have an instance of what frequently happens. I know a young lad who is intensely psychic. When he was a little chap four years old he used to tell his mother that a beautiful lady came to him every night and chatted with him before he went to sleep. He described how pretty and kindly looking she was, and her beautiful clothes, and other details of her appearance."

He continues: "When his mother, who put it down to childish fancy, asked how he could see the lady when the room was all dark, with no light at all to see by, he answered, 'Oh, but mother, she has a light of her own. She brings it with her.' Which is exactly what does happen in the case of visitors from the Unseen, as testified by those who have sat for experimental purposes under strict test conditions."

The interest shown in our columns in the question of animal survival recalls that pathetic little enclosure, the Dogs' Cemetery, in Hyde Park. The inscriptions on the ranged gravestones indicate clearly enough the belief entertained by some of the owners regarding their pets. One dedication, for instance, to "Charlie, aged 14," reads: "Is it folly that I hope it may be so?" Another, "In loving memory of little Mab," says: "She will give me kindly greetings when I pass the Golden Gate." A simple and eloquent inscription on one stone is: "Love's tribute to love."

Dicyanin and the Kilner screen would appear to be unlikely materials for a story writer, but Mr. H. Britten Austin has made effective use of them in a contribution in the September number of the "Strand Magazine," entitled "Second Sight."

In an appended note to his story, Mr. Austin mentions Dr. Kilner's work, "The Human Atmosphere," and admits that for his particular purpose he has taken an extreme case, but argues that he has but extended it on lines for which scientific warranty is not lacking. For well-established instances of involuntary visualisation of telepathic impressions he refers his readers to "Phantasms of the Living."

Mr. Evan Powell, the well-known medium and minister of the Merthyr Spiritualist Church, is reported to be leaving Merthyr shortly to start in business at Paignton.

Mr. F. R. Melton writes us, desiring, through the columns of LIGHT, to thank the numerous correspondents who have written expressing their pleasure and interest in his articles. He has not time personally to answer all the letters received.

Dean Inge has an article on "Clerical Orthodoxy" in the "Evening Standard" (August 25th) in defence of the Dean of Carlisle (Dr. Rashdall) and his remarks on Christ's divinity. In the course of it he says, oracularly: "Official religion does not amputate its dead branches; it leaves them to drop off quietly. Nobody any longer believes in modern miracles, or in witchcraft, which even John Wesley accepted. The discoveries of geology about the age of the earth, and of physics about the heavenly bodies, have been admitted, though their implications have been very imperfectly realised; the doctrine of evolution may now be avowed even in the pulpit."

Dean Inge's position is outlined in the following, the closing half of which might well be applied to Spiritualism: "Those who believe in a divine revelation through Christ, in an eternal spiritual world which is our true home, and in the standard of values and rule of life which the New Testament lays down, may safely be allowed great liberty in dealing with traditional beliefs. If we have faith in the truth of our message, and in the tendency of truth to establish itself against error; if, above all, we believe that the world is being educated by the Spirit of Truth, we shall not be over-anxious to buttress up every crumbling outwork of the fortress, and to bar the path of free inquiry."

"Life," the American humorous weekly, contains an amusing sketch of Einstein who, according to the journal, has a special talent for bringing his work prominently before the world. He has certainly demonstrated his powers in this respect as regards his theory of relativity.

## IN DEFENCE OF MR. HOPE.

SOME REFLECTIONS ON HIS CRITICS.

BY THE REV. ELLIS G. ROBERTS, M.A. (OXON.).

## PART I.

My object in writing what follows is to vindicate the character of a friend from the imputations cast upon it by the authors of a pamphlet which has attained considerable circulation. I refer to "The Case Against Spirit Photographs," by Messrs. Whately Smith and Vincent Patrick. That portion of the booklet with which I am chiefly concerned is the charge of *fraud* which is brought against the man whose cause I—unasked—am taking up. And the principle which prompts my action is a moral one. It is a standing disgrace to modern civilisation that, while a trifling offence against property can be, and often is, punished with rigour, there is, outside certain narrow limits, no redress for the innocent man or woman whose good name it is sought to take away. Often the victim has no skill in self-defence, and it is but seldom that he finds a competent champion. Mr. McCabe has never received the castigation he so richly merits for his cowardly and ridiculous imputations on the defenceless Miss Goligher. Civilisation suits the slanderer. I heartily rejoice at the pronouncement of the Lord Chancellor who, referring to a recent law-suit, declared that reports affecting moral character should never be put into circulation unless supported by such evidence as would be accepted at a criminal trial. But his judgment will not receive much recognition until it can be enforced by judicial whipping.

The evidence of the honesty of Mr. Hope is so abundant that most of my space shall be devoted to an indictment of his assailants. While I leave to specialists the task of exposing their errors in matters of detail, I shall myself call attention to their violation of the foundation laws of thought, and a bias against individuals which is an offence at once against the principles of Science and those of Morality. To demonstrate the general weakness of the booklet is a part of my procedure, for I shall not be contented with the dismissal of the charge against Mr. Hope. I purpose to prove that his accusers have given no proofs that they are entitled morally, intellectually, or in any other way, to take their place among those who are called upon to sit in judgment on their fellow men.

The first evidence that I shall adduce of their incompetence is that they appear to have no idea of treating their subject as a whole. They do not see, for instance, that the experiments of Baron Schrenck-Notzing bear directly on the troubles of Mr. Bush, *alias* Wood. And persons who cannot put two ideas together should certainly not volunteer opinions on a difficult subject. The scope of their investigation has been too narrow.

Further, they display a most astonishing want of acumen in treating the data which do come under their consideration. This is quite laughable at times; see Mr. Patrick's sage comment on "banal rubbish" on page 15 of the booklet.

Further, they are hopelessly obsessed with conventional ideas. To this I refer hereafter at length: I can but hint at it here. They are victims of a most touching and simple faith in the powers of the expert, more especially when those experts happen to be themselves.

And they are considerably too fond of the personal rather than a general treatment of their theme. Mr. Smith has his doubts as to the possibility of spirit photography, but as to the character of the photographers he is gloriously confident. All of them are merely rogues. This result he attains through the method of "simple enumeration." A is a rogue, B is a rogue, C is a rogue, therefore all their brethren to the end of the alphabet are partakers of their villainy. This conclusion is vital to the authors' case, but I at once reject it. Apart altogether from the fact that I challenge their premises I object to their reasoning. *Inductio per simplicem enumerationem* is not a valid process. It is useless even as an approximation unless it has considerable claim to being complete, and it breaks down at the first exception. I name an exception at once. Mr. Tweedale attests, on the sworn evidence of himself, Mrs. Tweedale, and their son a most remarkable experience which he narrates in his book ("Man's Survival After Death," 2nd edition, pp. 387 seq.). Is Mr. Tweedale guilty of perjury? I also refer to the experiments of Baron Schrenck-Notzing and Dr. Geley.

And now for a digression after the manner of Herodotus. Our authors are greatly impressed with what they strangely fancy to be a discovery of their own, viz., the need of strict observation of test conditions. Are they content with the conditions imposed upon his medium by the excellent Baron? Perhaps they would wish to verify his observations? Mr. Patrick is a humourist, and takes pleasure in mystifying his fellow men. I suggest that he should play one of his practical jokes on the gentle German. This amiable scientist does not indeed actually boil his miserable victim, as Mark Twain proposed to do with his Alpine guide, but I fancy he would do so without compunction if he thought that thereby he could ensure greater certainty in his results. Perchance Mr. Patrick would care to offer his services to the Baron as *locum tenens* while poor Eva

C. enjoyed a few months' well-earned repose? Should Providence generously permit his return he would come back with great respect for the severity of German test conditions.

## PART II.

In accordance with the procedure which I have adopted, I must glance at the section of "The Case Against Spirit Photographs" which is described as historical. I cannot find in this the thoroughness or the impartiality which I require in a student of my favourite subject. Mr. Patrick's account is curiously incomplete, and, by an unhappy coincidence, the most conspicuous omissions are those of facts which are antagonistic to the theory he holds. Once more I ask his attention to the sworn testimony of Mr. Tweedale. I invite him to consider the case of Hartman ("Man's Survival," p. 395). Here we have a certificate signed by seven persons, six of whom were practical photographers, to the effect that an extra was produced on a certain plate. The place in which it was produced was a "neutral" studio, and "during the sitting when the result was obtained, Mr. Hartman did not handle the plate, or enter the dark room at any time."

Affidavits and certificates are evidence: inferences are often rest upon mere presumption, and those on which the authors of the pamphlet base their theory are—as I shall prove in due course—entirely so. Now, in the gravest matters of common life we cannot allow presumption to cancel evidence. A case of overwhelming gravity has recently been decided by the highest legal authorities in the kingdom. Presumption was entirely on the side of the accused. It seemed absolutely incredible that he could have acted as he is said to have done. But there was evidence against him, and there was no evidence to rebut it. The authorities were compelled to do a most painful duty, and condemn the accused.

Mr. Patrick has made no reference to the experiments of Mr. Traill Taylor, and of Dr. D'Autre Hooper: in fact, his omissions are quite comprehensive. And I am not well pleased with the treatment he bestows on the matter which he does provide. Bugnet was certainly convicted of fraud, but it does not necessarily follow that he possessed no psychic power. At one time I made rather a special study of criminal trials, both ancient and modern, and I was most favourably impressed with the fairness of their procedure, more especially when anything "supernatural" was involved. Innocent men have often found it expedient to plead guilty when they had no means of proving their innocence, and as Bugnet was certainly unable to meet the evidence of the French police, it was to his interest to go the Court as little trouble as possible. He might thereby get off with a lighter sentence. I offer this, of course, merely as conjecture, but it is conjecture founded on knowledge.

Mr. Patrick ignores the very strong evidence in favour of Mumler, though he does acknowledge that on one occasion he was brought to trial he was acquitted. He makes much of the fact that on one occasion Mumler failed to obtain results in a private house, but does not tell us that on others he allowed eminent photographers to have their own way with his studio and apparatus, and yet was successful. Mr. Patrick shows little regard to equity in his account of Mumler, nor has he made much progress with his case. Presuming that he actually proved fraud in a single instance, it does not follow that the value of cardiac experiments with successful issue is, therefore, to be thrown aside.

Mr. Patrick's treatment of Mr. Wyllie is also most scandalous. The man to whom he contemptuously refers as "one Wyllie of San Francisco," was a member of a good Scotch family which served the British Government in India during a period of over a hundred years. The son of a British officer in very high position, he himself fought our wars with those redoubtable enemies, the Maoris of New Zealand. The evidence of his genuine mediumship is a convincing as testimony can be. Mr. Patrick takes no notice of it. He does not even make a show of producing evidence against him: he does not show cause even in suspicion. Mr. Wyllie was a medium: argal, he must be reckoned among the rogues. Such is history, as understood by Mr. Patrick.

But my readers must be getting tired. They are so much interested in Mr. Patrick's prattle of the part of the playful pranks that he practises in the present. They want to know something about the reliability of a man with whom they are concerned here and now, and ask what they are to think of Mr. Hope. Well, they may remember that a certain old writer, whose name I have for the present forgotten, wrote an exhaustive account of Ireland. Being, like myself, an exceedingly conscientious and methodical enquirer, he thought he must not omit any research into its ophiology. The results were embodied in a very short chapter. It was headed, "Snakes in Ireland," and can be quoted in *extenso*: "There are no snakes in Ireland."

I have myself traversed the length and breadth of the pamphlet, and descended into its depths. The object of my research was evidence against Mr. Hope. Its result may be appended in conventional form—

## THE EVIDENCE AGAINST MR. HOPE.

There is no evidence against Mr. Hope.

(To be continued.)

## PSYCHIC PHOTOGRAPHY.

### RESULTS THROUGH MR. VEARNCOMBE'S MEDIUMSHIP WITH AND WITHOUT THE USE OF A CAMERA.

[We have received the statement given below from Mrs. L. M. Humphry, of Bridgwater, Somerset, and consider it of importance to those who are interested in first-hand statements. Unfortunately, the negatives were very indistinct, and the definition was such as to make reproduction in *Light* difficult. The reproductions we give are direct from the original negatives and without having been retouched in any way.]

This is the first psychic photograph which I ever obtained, and was obtained through the mediumship of Mr. Vearncombe, Monmouth-street, Bridgwater, on September 12th, 1919.

It is an undoubted likeness of my brother, who passed over during the Great War on the Vimy Ridge. I enclose a photo of my brother taken during life, or rather two photos [see insets in illustration No. 1], though one is whilst he was a child, but, as it illustrates the curious mouth shown in the psychic picture, I think it well to include it. Note the difference in the way the hair is appearing in the psychic and the "life" photo; the psychic one shows his later look, for the picture in Yeomanry clothes was taken more than ten years before he passed over. Note the unusual height of forehead and upper head generally; this is well marked in both likenesses; also the curved hollow in the forehead immediately over the temple, which is even exaggerated in the psychic photo. The conditions under which the psychic "extra" was obtained were as follows:—

I fetched the medium's camera from his studio, and brought it to my house. I also bought a packet of plates of Messrs. Basker and Co., chemists, of this town, and brought those home too. I thoroughly examined the camera, lens, etc., and set the camera up myself. When the medium came to my house, some two hours later, I went with him to the temporary dark room I had arranged, and handed him the plates, which he inserted, one at a time, into the slides as required. Of six plates used, only two bore psychic results, and the "extra" of my brother was the only recognised result. I went with the medium when these were to be developed, and saw the plate during the whole process of development.

I would like here to say that as at that date I knew little of the terribly rigid conditions which are considered necessary by the so-called "scientific" minds, I did no more than is stated above to guard against deception, but I desire to draw special attention to the conditions which hedge round the next experiment, described below, and which, in spite of those conditions, bore an excellent recognised psychic "extra."

On December 16th, 1919, I bought a new and unopened packet of plates from Messrs. Basker and Co. I took them to my home, marked each plate with a number, and wrapped each singly in about six thicknesses of brown paper, so that when the medium came there was no need to go into the dark room at all; each plate was ready for magnetising. On the arrival of Mr. Vearncombe I told him I hoped for "results" without the use of the camera at all, and he then suggested that he should not even touch the plates at all, so I went and fetched my ready-wrapped plates, brought them into my drawing-room, and placed the whole twelve on a chair close to me and away from the medium. I then took each one separately in my hands, and the medium placed his hands one over and one under mine, and I gave the signal when he should take his hands off mine. I carefully kept possession of these plates for every moment, and the next day I developed them myself, and can most fully and positively affirm that at no time did the medium touch the plates, even outside their many wrappings.

On development, five of the twelve plates were found to have psychic faces or markings, and the plate which bore my number (12) bore four faces [see illustration No. 2], the topmost one of the four being a most excellent likeness of my husband's mother, as he very readily affirms.



ILLUSTRATION No. 1.  
Showing Mrs. Humphry as sitter, and to the right the Psychic Extra of her Brother; on the left is shown in the insets his photograph as a child and as a young man.



ILLUSTRATION No. 2.  
A supernormal result without the use of a Camera.

## SCIENCE, SPIRITUALISM AND RELIGION.

By W. MACDONALD SMITH.

Is Spiritualism a Religion? I hope to prove that it is, and is not: that it has its scientific side which is not religious, and its religious side, which, being above science, is not scientific. Of course, the term Spiritualism is an undesirable one, for it means different things to different people, but it must be tolerated until a better is forthcoming. If the word is taken in its popular sense there is the same difference between Spiritualism and Religion as, let us say, between a pass to the House of Commons and a copy of the British Constitution: but in either case the first is a very great help to the understanding of the second.

The honest, God-fearing man, but who neither has had a scientific education nor possesses a scientific mind, is now very naturally alarmed at what he is led to suppose is the gradual encroachment of Science upon Religion, and is not without fear that the scientists may come to upset some of his most cherished beliefs, of the grounds of which he is not so positively sure as to be unable to conceive of the possibility of their being disturbed. It would surely help him could he see clearly for himself that there are bounds which science can never pass, however much she may advance, and so a clear and easily understood demarcation of the spheres of Science and Religion would be of the greatest value. It would become obvious that there are matters which can never come under her control, and must be considered as belonging solely to Religion. "Science," it has been said, "with the eye of intellect, sees only the matter-side of creation, and logically seeks for the causes of universal life and movement in matter itself. But the hidden senses of man discover worlds to which the intellect, bound to the physical world alone, would be for ever blind." (C. V. W. Tarr.)

I think it will be admitted that people commonly suppose that Science explains things—in other words, that it gives the answer to "Why does such and such a thing happen?" Nevertheless, one is correct in saying that Science explains nothing, but merely discovers more and more of the laws in virtue of which certain acts or events called "causes" are invariably followed by such and such acts or events called "effects." In short, science replies every year more fully to the question "How?" but does not answer the question, "Why?" at all. All Science does is to unravel further and further this relation of causes to effects, until as far as possible each effect is demonstrated to be due to a single cause or, it may be, to a combination of causes. For instance: Water always runs down hill. If I ask the scientist why water runs downhill and he explains to me that being fluid it is able to respond freely to the action of gravity, that only simplifies the matter somewhat to the understanding—he cannot tell me why gravity acts as it does, and has not explained why water runs downhill. Numberless similar instances will occur to the mind. Edison has lately declared the impotence of Science to explain real causes. Somewhat extravagantly he says, "We don't know one-millionth of one per cent. about anything. Why, we don't even know what water is. We don't know what light is. We don't know what gravitation is. We don't know what enables us to keep on our feet, to stand up. We don't know anything about magnetism. We have a lot of hypotheses, but that's all. We are just emerging from the chimpanzee state mentally."

It is no new thing to say that virtually all science is the logical study of facts and the study of the laws governing their appearance and action, and that such study does not result in the discovery of the causes of facts, but only in the discovery of the laws which govern the succession of events. Men have become, however, so engrossed in this discovery of laws that they look upon their scientific achievements as final, or, at least, as "some day to be final," and pursue science in the same mad way in which others pursue riches, in the firm expectation that when once sufficient study has been given to all facts, complete satisfaction and explanation of causes will appear. They gradually find out that real causes always elude them, just as those who pursue riches never attain the happiness which they constantly suppose will come when they have amassed enough. Men with big minds are engrossed in the study of the laws of evolution, and only after generations of labour are they leaving now to admit that the facts of variation, of growth, and of instinct cannot possibly be brought under scientific law, because facts are observed for which no conceivable law can account. They are, therefore, forced to admit that there must be a governing Mind (or Minds) which from time to time creates or alters laws as hitherto observed to be applicable to most of the events connected with evolution. Why such a Mind (or Minds) acts in one way or another they can never find out, except by revelation.

No disparagement of science is to be inferred from the statement that its sphere is limited, for no man in his senses could in the twentieth century deny that the results attained are, from the human point of view, stupendous. But man cannot attain happiness or even satisfaction from science alone, and he, therefore, requires at his present

stage an assurance that there are other means—viz., religious—of satisfying the cravings of his higher self. Even supposing a scientific explanation of God and the Universe were possible, this would not content the soul in its progressive aspiration towards good. Countless messages from advanced spirits concur in emphasizing the fact that future existence is one unending advance towards perfection, a willing and joyful advance, and the righteous still in the flesh have, in a lesser degree, this same desire.

Let man, therefore, take heart from this—that science can deal, and is dealing, with all facts and conditions which can be brought into the domain of our senses, but its methods do not apply, and can never apply, to the much more important causes and effects resulting from the action of mind upon mind—in other words, those in which "free will" is involved. Moreover, goodness and perfection comprise love, mercy, joy, peace; and what help can science give us in these? Religion can never be dispensed with, nor science take its place. Religion must still remain an independent realm of human aspiration, and its precepts and teachings superior to every scientific edifice, whether that effort deal with matter only, or with the manifestations of spirits, as in spirit phenomena. These phenomena are only a means to spirituality. I mean by this that there is nothing spiritual in themselves about the automatic writings of a Stainton Moses or a Vale Owen, but they may be, and are, the means of conveying the very highest spiritual thoughts and comfort to our souls. A special need of man to-day is the grace of humility and the admission of the fact that his intellect has certain limitations beyond which it is useless for him to labour and study: better still, he should learn that, in spite of all his boasted scientific attainments, it is undoubtedly true that what the gifted Bishop Butler taught about 1730 still holds good for man as he ought to be. The whole of his sermon "On the Ignorance of Man" should be read by every earnest truth-seeker, but only a few of the striking passages can be quoted here. He says: "The scheme of Providence, the works and ways of God, are too vast, of too large extent for our capacities." "Power, and wisdom, and goodness are manifest to us in all those works of God which come within our view; but there are likewise infinite stores of each, poured forth throughout the immensity of the creation; no part of which can be thoroughly understood, without taking in its reference and respect to the whole: and this is what we have not faculties for." "Religion consists in submission . . . to the Divine will. Our condition in this world is a school of exercise for this temper: and our ignorance, the shallowness of our reason, the temptations, difficulties, afflictions, which we are exposed to, all equally contribute to make it so." "I am afraid we think too highly of ourselves; of our rank in creation and of what is due to us." "If to acquire knowledge were our proper end, we should indeed be poorly provided: but if somewhat else be our business and duty, we may, notwithstanding our ignorance, be well enough furnished for it, and the observation of our ignorance may be of assistance to us in the discharge of it." "Creation is absolutely and entirely out of our depth, and beyond the extent of our utmost reach." "It is, indeed, in general, no more than effects that the most knowing are acquainted with: for as to causes, they are as entirely in the dark as the most ignorant. What are the laws by which matter acts upon matter but certain effects, which some, having observed to be frequently repeated, have reduced to general rules? The real nature and essence of beings likewise is what we are altogether ignorant of. All these things are so entirely out of our reach that we have not the least glimpse of them." "The only knowledge which is of any avail to us is that which teaches us our duty, or assists us in the discharge of it."

Were the good Bishop alive to-day he would surely be amazed at the wonderful things human intellect has accomplished since his time, but it would not be long before he would be telling us plainly that all this knowledge is not promoting our real happiness a little bit, and that what he wrote before remains in the main as true as it was in his lifetime.

In conclusion, may one not say that the outlook of the average intelligent, humble-minded man provides a truer view of God and the universe than that of either the enthusiastic religionist, scientist, or Spiritualist, seeing that our human minds appear too small to be safely enthusiastic over more than one branch of knowledge? Such an average man, given a little spiritual insight, will not have much difficulty in seeing that Spiritualism, rightly considered, is neither Science nor Religion, but partakes of the qualities of both and is an invaluable link between the two.

LORD AND LADY LEITH of Fyvie will celebrate their golden wedding on October 19th at their home in Aberdeenshire, where preparations are being made by the tenants who will join in a presentation.

STRATFORD-ON-AVON.—After five months of strenuous effort and no small expense, a Centre of Investigation into the Truths and Teachings of Spiritualism is now being established at Stratford-on-Avon. Inquiries should be addressed to Mr. S. Bartlett, 47, Bishop-street, Coventry.

## "LIGHT" PUBLICITY BONDS.

WHAT THE ADVERTISING CAMPAIGN FOR "LIGHT"  
DEPENDS ON.

If you pause for a moment to consider, it will become apparent to you that **LIGHT** is one of the most important journals of to-day—its message is vital to everyone. At no period of the world's history has there ever been a greater necessity for a Spiritual lead than at present. **LIGHT** each week offers to a restless world the key that can open the door to a future desired by all right thinking people. Small though the sales of **LIGHT** are in comparison with its sisters in the newspaper world, it is a power. We want to make it a greater power, and with your help this can be done.

Our limited resources prevent us from advertising **LIGHT**, and, for that reason, thousands of people have not heard of its existence. Did they but know of it the sales of **LIGHT** would at once increase and the journal become entirely self-supporting in consequence.

For this purpose the Proprietors of **LIGHT** propose the creation of obligations called

### "LIGHT" PUBLICITY BONDS

to the total amount of £10,000.

Publicity is essential to **LIGHT**. The fact is too obvious to need emphasis. If we hide our light under a bushel we are denying the people. Publicity costs money, therefore the Proprietors of **LIGHT**, to raise the money, have decided to ask you to take up these Bonds. They do not take the form of an ordinary financial proposition for the reason that **LIGHT** cannot be classed as a commercial undertaking in the general sense, although it is run on strictly business lines.

These Bonds carry no lien upon the undertaking in any way, that is to say, they are not mortgage bonds or debentures, and they bear no interest. The Trustees will, however, provide that the whole of the surplus profits of **LIGHT**, after meeting its running expenses, shall be placed to a Sinking Fund for the redemption of the Bonds on their maturity. These anticipated surplus profits are in fact the security for the Bonds. The Bondholders, as sympathisers with the cause which **LIGHT** represents, will stake their money on its success.

These Bonds will be issued in denominations of—

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The Trustees for the Bondholders are:—

VISCOUNT MOLESWORTH,  
SIR ARTHUR CONAN DOYLE,  
DR. ELLIS T. POWELL,  
H. W. ENGHOLM.

The Bonds will be redeemable at the end of ten years, but if at an earlier date the success of **LIGHT** should provide the necessary fund, the right is reserved to pay off the Bonds.

In the past we have been helped on our way through the **LIGHT** Development Fund. Our friends and supporters have given willingly to this fund, and their assistance has always been in the nature of a gift. But we now feel that by the creation of the Publicity Bonds the money received by **LIGHT**, though still somewhat in the nature of a gift, will provide a prospect of repayment enabling us to discharge our obligations subject to the success of the journal. That is to say while in a sense the money is a gift to a great cause there is an excellent chance of its ultimate repayment.

Let us now consider the prospect of the Bond-holders when **LIGHT** is backed up with financial support to advertise it and thus increase its sales. To put it briefly and simply, a sale of 20,000 copies of **LIGHT** weekly will make the journal self-supporting and show a profit. We are now convinced that such a net sale is a *certainty* and can be secured and held with a moderate advertising expenditure. The reason is to be found in the strictly economic methods adopted by the management of **LIGHT**. This journal is run on lines that reduce waste to a minimum and render extravagance impossible. The direction of **LIGHT** is in the hands of newspaper experts, who are in close and friendly touch with all the firms on whom the distribution of the journal depends.

Will you become a **LIGHT** Bond-holder to-day and so enable us to carry **LIGHT** into the highways and byways of the world? The sum we ask is ridiculously small, in view of the vital importance of the object we are setting out to achieve, which is:—

To guide the people along the true path of Spiritual  
progress;

To bring home to the World the Great Truth of  
Survival after death;

and open the spiritual eyes of mankind to the wonderful  
vista of the life eternal.

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FOR

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## PSYCHIC PHOTOGRAPHY AND MR. WHATELY SMITH.

By GEORGE E. WRIGHT.

Mr. Whately Smith (p. 548) justly remarks that our controversy threatens to become interminable. This will therefore be my last contribution thereto.

I readily admit that the two passages which I placed in parallel columns (LIGHT, p. 528) are not, in the letter, entirely contradictory. On this limited issue, Mr. Smith may legitimately object. Taking the passages in connection with their context, the objection can hardly be sustained.

In the first passage ("Psychic Research Quarterly," Vol. I., p. 352) the extreme—almost prohibitive—difficulty of fraud-proof sealing is advanced as evidence that the packet in Mr. Barlow's experiment (LIGHT for January 29th, p. 74) must have been opened.

In the second passage (LIGHT, p. 500) fraud-proof sealing is alleged to be of such comparative ease that there would be no difficulty in so doing it as to baffle Mr. Whately Smith and his eight colleagues (the "eight" are of course Mr. Patrick and the seven sages who formed his committee).

Mr. Smith's analogy is ill chosen. The safe which the cracksman could open in an hour could most certainly be opened by him and his eight colleagues in much less than a week. But let that pass. The object of the analogy is to show that the ratio of Mr. Hope to Mr. Smith is that of the expert to the "man in the street." It is therefore pertinent to ask on what grounds Mr. Hope is to be considered an "expert"?

There can be only two grounds for this assumption. Firstly that Mr. Hope's previous or present training, business or occupation are, or have been, such that the special manipulative skill (needed for the opening and closing of packets without detection) was necessarily acquired in the practice of the handicrafts or business by which he has earned his living. This, we know, is not so. The only other justification for the assumption is that Mr. Hope has already been proved to have been engaged in the production of fraudulent phenomena. But this is the very question which is *sub judice*!

No progress is possible if we are to argue in a circle like this. The only rational and logical way is to make no *a priori* assumptions one way or the other as to sensitives' bona fides or skill.

Returning to the analogy, Mr. Smith surely depreciates his own abilities. But if he does mistrust his own powers, let us enlarge the test by providing that he may appoint any persons whatever in place of himself and his colleagues. If no one can "do the trick," then surely we may conclude that Mr. Hope could not have done it.

In regard to prejudice, the imputation would be improper and unfair if Mr. Smith had merely stated that the evidence for the genuineness of the phenomena was insufficient. But he went much further than this. He described them ("Psychic Research Quarterly," p. 355) as "obviously fraudulent." Such a pronouncement has a far wider implication than a simple negative verdict in a matter of physical science. If the phenomena are "obviously fraudulent," then the persons who purport to produce them are "frauds." An unprejudiced investigator clearly cannot make this serious charge unless he has definite *ad hoc* evidence. Inferences drawn from the resultant phenomena themselves cannot justify it.

I have searched Mr. Smith's article in vain for direct evidence against the few present-day psycho-photographic sensitives. I find therein only inferential reasoning from data which, as Mr. Barlow has shown, are themselves in many cases false.

Unless, therefore, we are to understand that Mr. Smith now intends to substitute for his first pronouncement—that the phenomena are "obviously fraudulent"—his second statement—that he finds the evidence for them "insufficient"—the charge of prejudice stands.

In the last part of Mr. Whately Smith's article he lays down four test conditions which would apparently satisfy him. I refer him again to the experiment described in LIGHT, p. 465. As this was obtained with a film camera, and without the presence of any medium (in the sense in which Mr. Smith uses the word) it complies, in effect, with all those conditions.

Mr. Smith—himself the occupant of an Editorial chair—will surely understand that, in the crowded columns of this paper, space cannot be found for more than a general description of experiments. The ladies concerned in this particular case would no doubt be prepared to furnish him with full particulars, were it not that—in view of his statement that "the evidence of witnesses [of the facts occurring at any séance for psycho-photography] is quite worthless"—they may reasonably doubt whether their statement will be accepted.

In neither of his articles does Mr. Smith refer to my observations on Mr. Patrick's alleged experiments. This gentleman stated that he had produced, by trickery, photographs similar to genuine "extras." Up to the present he has not produced his photographs, although repeatedly challenged so to do. Apparently he does not intend to produce them. If so there are only two possible conclusions.

One is stated in the last paragraph of my article on page 528. The other is that Mr. Patrick is well aware that his productions will not bear comparison with the "extras" which psychic photographers claim to be genuine.

Honourable men can have but one opinion of methods of controversy such as these.

In conclusion I take leave to refer to a somewhat wider issue. It is presumably the object of psychical researchers such as Mr. Whately Smith not only to consider the records of phenomena, such as psycho-photography, but to study the phenomena themselves. The number of sensitives producing ostensible photographic phenomena is very small. It is therefore obviously in the interests of psychical research that the best use should be made of them. This use by Mr. Smith and others of his opinion is effectually prevented by articles such as that under discussion. Neither Mrs. Deane nor Mr. Hope nor any other photographic sensitive can now—consistently with self-respect—lend her or his services for research under such auspices. They can reasonably say:—

"You have definitely stated that our phenomena are 'obviously fraudulent.' If that is your considered verdict, what is the use of further experiment? If, on the other hand, it is mere *a priori* assumption, then we can clearly have no confidence in your impartiality or competence."

Let Mr. Smith remember Mr. Podmore's words: "We must not throw away the baby with the water from the bath."

ERRATUM.—The Rev. Chas. L. Tweedale's contribution, "The Passing of Mary Burnett," in last week's LIGHT, was erroneously dated at the foot "July 15th" instead of "August 15th."

INDIAN PLAYS.—In honour of the distinguished Indian visitors now in London, the Union of East and West is giving an open-air performance of three short Indian plays in the picturesque garden of Lord Leverhulme at Hampstead on Saturday, September 3rd, at 4.30 p.m. The plays to be presented are "The Farewell Curse," by Rabin-dranath Tagore, "Kunala," based on historical incident, by Dhan Gopal Mukerji, and "Savitri," or "Love Conquers Death," adapted from Hindu Epic, the Mahabharata. The cast includes Florence Buckton, Hazel Jones, Winifred Oughton, David Bain, Frederick Sargent, and Henry Oscar. Further particulars can be obtained by applying to the Hon. Secretary, 109, Park Lane, N.16.

## PAMPHLETS THAT WILL HELP YOU

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By David Gow (Editor of Light) - 5d.

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## QUESTIONS AND ANSWERS.

Conducted by H. W. Engholm, Editor of the Vale Owen Scripts.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

### CLAIRVOYANCE AND CLAIRAUDIENCE IN SLEEP.

W. P. asks: "Is it possible in our sleep state to see clairvoyantly spirit people and hear them clairaudiently, although in our normal conditions we have no experience of these gifts?" It might be urged that if during sleep the sleeper's consciousness is translated to spirit planes, what he then sees and hears is the result of his senses acting normally on those planes and that therefore the question of clairvoyance and clairaudience does not enter into the matter at all. That indeed may be the answer, although we cannot but remember that until the separation between body and soul at death, the soul cannot become a true inhabitant of the spiritual world, even if it visits that world during sleep. There is still some subtle line of division. Certainly it would appear that many people who in their earth lives show no trace of possessing either clairvoyance or clairaudience do come into close touch with the spirit realm during sleep, and, as we know by many instances, people who are near death become sensible of spirit presences both visually and audibly, although until then they have shown no sign of possessing psychic gifts.

### SPIRITS AND PHYSICAL LIFE CONDITIONS.

"BEDFORD."—We have your letter and the cutting, the latter dealing with the impossibility of any form of life surviving the cold of inter-stellar space. You ask how spirits can live there if this is the case, assuming (which we do not admit) that they actually dwell in such conditions. The simple answer is that there is more than one kind of life and more than one region in which it may flourish. Fire will destroy all physical life but has no effect whatever on super-physical existence. The article you enclose is clearly dealing with physical forms of life. The fact that some people are unable to conceive of any other does not affect the question.

### THE HUMAN WILL.

T. B. (Hendon).—You have certainly put us a poser when you ask how the human will works. No doubt the question has been dealt with along transcendental lines, but it is clear that no answer could be formulated that would be scientifically intelligible. You may remember that Andrew Jackson Davis referred to the two fundamental principles of the Universe as Love and Wisdom with a uniting principle, Will, whereby they were connected. It would be possible—as it has been possible—to write volumes on the uses of will power and its results, but the thing itself is beyond us, so far at least as any definition is concerned. To say it is a spiritual power operating through matter

explains nothing of its method of working. It belongs to the mystery of life itself. We know little or nothing of causes. We only know effects.

### THE LANGUAGE OF THE SPIRIT WORLD.

"MERLIN" wants to know something about what the poet called "the tongue that spirits use." It is a wide subject, but it can be very briefly summarised. The forms and methods of communication vary there just as they do here, and although it is true that on earth we have to rely mainly on words spoken, written or printed, still there are wide differences depending on the degrees of intelligence and sympathy between the persons conversing. Some will speak whole volumes with a look and be understood. A word is sufficient for an alert mind—a dull one requires many words repeated and emphasised. On the lower levels of spirit life spirits converse or appear to themselves to converse by word of mouth. It is only when they discover that they are rendering themselves quite intelligible to spirits of other nations that they begin to suspect that there is some deeper process at work—some method of communication by thought and impression. On the higher levels the methods are even more subtle and intimate. They include the transfer of ideas pictorially impressed, symbolism, and other imagery, and that identity of thought which comes of community of spirit. We get glimpses of it here in telepathic cases. You will find some hints in the remarks on "Angelic Communication" in Mr. A. J. Wood's article in *LIGHT* of the 27th ult. (p. 554).

### THE DIVINITY OF CHRIST.

Z. Y.—This is a matter of serious interest to every Christian reader of *LIGHT*. It is certainly the subject of hot controversy just now. We have our own views on the question, but it is quite evident that it cannot be settled by any logical process. One may prove many things to the general understanding, but in what way are we to "prove" the beauty of a poem or a picture to one who has no sense of literary or artistic beauty? One might prove the existence of the poet or the painter (if they belonged to the past) by historical records, but to prove the divinity of their inspiration is quite a different matter. Those whose interior senses responded to the appeal would feel that for them the matter was "absolutely proved," but they would be quite powerless to prove it to those who were not sensitive to the influences at work. This is only to touch on the fringes of the subject, and give a hint of our own attitude towards it. But it must be sufficient for the present.

## THE UNDISCOVERED COUNTRY.

This work will prove a revelation to those who are not familiar with the beautiful and ennobling character of many spirit messages. "The Undiscovered Country" is a standard work of reference concerning the "Life Beyond the Veil."

A Sequence of Spirit-messages describing Death and the After-world.

Selected from Published and Unpublished Automatic Writing (1874 to 1918).

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Mr. HAROLD BAYLEY has presented the whole Edition to the "Light" Development Fund, so every copy sold will in future help this fund.

## ANSWERS TO CORRESPONDENTS.

V. NADAROV (China).—We thank you very much for your information about Dicyanin, which we are following up.

REV. THOMAS DOWNS.—We have received your book. Many thanks.

J. H.—We welcome your kindly appreciation of our work, and thank you for the suggestion you make, which at present, however, is impracticable.

P. B. BEDDOW.—In these matters we have to follow Virgil's maxim: *Experto crede*. We have sent your letter to Dr. Fournier D'Albe.

L. J. WILLIAMS.—Thank you. Our answer to Mr. P. B. Beddow will apply equally to your question.

JOSEPH CLARK.—Thanks for your letter. We are familiar with the story of the late Bishop of Lincoln's experience with the robber in the wood, but, made cautious by the extent to which such stories are sometimes garbled, we are having inquiries made to discover whether it can be verified. So far, it appears to be "true to type," but it is apparently not recorded in the "Life" of Dr. King.

HELEN BOULNOIS.—We thank you for the gift of a copy of your valuable little book, "The Law of Being." It is full of philosophy, both high and deep, and yet put in a form well within reach of the general reader, who is sure to be helped by its spiritual vision and consolatory teachings.

## SUNDAY'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Levensham.—Limes Hall, Limes Grove.—6.30, Ida Rolleston.

Croydon.—Harewood Hall, 96, High-street.—11, Mr. Percy Scholey; 6.30, Mr. Ernest Meads.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mr. C. Davies; 6.30, Mr. J. Osborn.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mrs. Goode. Thursday, Mr. and Mrs. Gribble.

Holloway.—Grove-dale Hall, Grove-dale-road (near High-gate Tube Station).—To-day (Saturday), at 7, whist drive in aid of building fund. Sunday, 11, Mr. Ernest Meads; 7, Mr. Geo. Pryor; 3, Lyceum. Wednesday, 8, Mrs. L. Harvey. Saturday, 24th, annual outing to Broxbourne by char-a-banc. Tickets, 7/6 each, including tea.

Brighton.—Athenaeum Hall.—11.15 and 7, Mme. A. De Beaurepaire; 3, Lyceum. Monday, 8, healing. Wednesday, 8, Mr. F. Curry and Mrs. Curry.

Peckham.—Lausanne-road.—7, Mrs. Mary Crowder. Thursday, 8.15, Mrs. L. Harvey.

St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).—7, Miss Earle. Wednesday, 8, Mrs. Podmore.

## SERMONS FOR THOUGHTFUL PEOPLE

each Sunday evening at 6.30 by

The Rev. Theodore Bell.

Sept. 4. The evidence for man's survival of death.  
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It is thought that not a few of those who are seeking for a spiritual and rational re-interpretation of Christianity will find help and inspiration in the teachings of this Church.

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## NOTES BY THE WAY.

THE banner-man may stumble,  
He may falter in the fight.  
But if one should fail or slip  
There are other hands to grip,  
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From the darkness to the light.  
—SIR A. CONAN DOYLE.

We take the following from the concluding sentences of Sir Oliver Lodge's article, "Einstein's Real Achievement," in the current issue of the "Fortnightly Review." It is pregnant with meaning and needs no comment here:—

We live in a full-blooded universe, containing intelligence and emotion and will; and what the influence of life and mind may be, in modifying still further the laws of physics, we are only beginning, some of us, to suspect. Advance will ever be supplementary, not nugatory, if we make the ground secure as we go. The Newtonian system was sound and right, but it consciously ignored the medium, until the progress of discovery called attention to it and justified its inclusion. The discovery of the functions of the elusive ether, begun by Thomas Young and Fresnel in connection with optics, largely extended by Faraday and Maxwell in the domain of electricity and magnetism, and now widened by Einstein to cover in a certain sense gravitation also, is not likely to be complete. Some day we shall take a further step, and include among its functions the service of other forms of existence which for simplicity Science feels it convenient at present to ignore. The mistake we are liable to make is not so much the practical ignoring of what we fail to understand, or even to perceive, because of our present limitations; it is the non-acceptance of those limitations, and the consequent hostile denying of portions of reality for the full inclusion of which the time is not yet ripe.

A Scottish correspondent, T. J. S., sends us a long letter on the psychological aspects of Spiritualism, in the course of which he quotes M. Baudouin and other authorities on psychology, psychiatry and cognate subjects, which, as he truly remarks, are, or can be, embraced under the term Spiritualism, howbeit a very limited meaning is attached to that term by those unfamiliar with its range. It is a fact that all the subjects mentioned by T. J. S. are being closely studied by advanced Spiritualists who are quite familiar with the various problems of consciousness, sub-consciousness, dissociation of personality, etc., triumphantly quoted by some of our critics as destructive of psychic evidences and the "spirit hypothesis." Our correspondent

rightly notes that our knowledge of the "unconscious mind," although still rudimentary, has begun to revolutionise the whole domain of modern psychology; but as an investigator into the reality of Spiritualism, he finds himself in a difficulty. If the soul, as Science maintains, is the sum total of all our mental activities, which, of course, include those obscure expressions with which the psychologists deal, then its separate existence after the death of the body becomes exceedingly doubtful.

Put very briefly, T. J. S.'s position appears to be this: Theology offers no proof of the separate existence of the soul and its survival of death. All the evidences put forward by Spiritualism or Psychic Science are discounted by the psychology of the schools and their new discoveries concerning the yet unfathomed powers of the incarnate mind. T. J. S. does not put it quite in this way, but this we gather is the drift of his long letter. It would need far more space than we have at command to go exhaustively into the question. But, as we have already indicated, the whole ground is already covered by the scientific Spiritualist who is ardently interested in all the discoveries reported. For ourselves, we may say that these discoveries, so far from discouraging us, really confirm our main position, and render the way clearer. For there is no disguising the fact that in the elementary days of Spiritualism many things were reported which, while mysterious in their origin, did not commend themselves to us as real evidences of human survival. They pointed to some other source—that source the psychologists are now laying bare and thus throwing the real evidences into a higher relief. For we hold that knowledge of the discarnate soul is best advanced by study of the soul incarnate—the "latent man." And we see in imagination how the discoveries of psychology will gradually expand until the problem of human survival will be taken in as a matter of logical sequence, and the wonder of it will probably be diminished by the discovery of even greater wonders in the nature of man as a spiritual being. We even look forward to the time when our critics, having accepted human survival, will be carrying on a campaign against some position still farther advanced to which we shall have penetrated. That is how the world moves!

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BY J. ARTHUR HILL.

Mr. George Bernard Shaw, in his book "The Sanity of Art," tells us that "the way to get at the merits of a case is not to listen to the fool who imagines himself impartial, but to get it argued with reckless bias for and against." Mr. Shaw is clearly not among the fools who imagine themselves impartial, for we generally find him arguing with reckless bias for or against anything he happens to write about. No doubt he is wise enough to know that not only is this the way to get at the merits of a case, but also that it is the best way to catch the public eye. For advertising purposes the superlative degree is essential.

And we must admit that there is something in the dictum. We need the reminder that most or all of us are biased in our opinion on any subject that greatly interests us. On the other hand, there are temperaments which do not easily get excited or enthusiastic, and from such people a fair approach to impartiality may be expected. And there are many readers who have not time to read the reckless argutings of the fanatics on both sides in order to cast up the account and discover which side has it. So there is a possibility that the fools who imagine themselves impartial, or nearly so, may have their uses if they are not very foolish, and if they really are pretty nearly as impartial as they think.

On this subject of Spiritualism there are many people who write with reckless bias for and against. For those to whom it is a religion it is inevitably an emotional matter; they may have as much logical equipment as anyone else, but it cannot be denied that their emotions are concerned. They strongly desire that their beliefs shall turn out true. For those, on the other hand, to whom religion of any sort is but a human weakness which we shall presently grow out of—as we grew out of belief in fairy tales, though we seem to be in danger of growing into it again!—to these hard-shell Rationalists Spiritualism is annoying, for it seems to them a recrudescence of superstition. The annoyance is an emotion. Mr. Clodd and Mr. McCabe, the chiefs of the Rationalist host, show this annoyance very plainly. As Rationalists, they ought to be able to observe and allow for the "personal equation," but unfortunately they seem unable to get away from the emotion and consequent bias. There is a third class, made up of those who already have some quite satisfactory form of religion; to these also—e.g., Father Bernard Vaughan—Spiritualism is an annoyance, and cannot be contemplated with judicial calm.

The person who comes nearest to impartiality is one who has no particular form of creed, and little or no feeling of need in that direction. Newman once said that he would like a new dogma every morning, piping hot from Rome; but the majority of people nowadays are far from that exuberant discipleship which thirsts for fresh tests to prove its obedience. Mr. A. J. Balfour says that we cannot live on negations, and this is true. We must assume some affirmatives, such as that the sun will probably rise to-morrow, and that we shall have to go to work as usual, though these things cannot be proved. But many can live contentedly without a very extensive or definite creed. They have no prejudices for or against belief in survival of death, or for or against many other religious beliefs. From such we may expect a fairly near approach to impartiality. Their emotions are not much concerned. They are neither cold nor hot. And with regard to religion in general, and Spiritualism in particular, of these Laodiceans I am one.

I began my study of the subject in a mood of mild curiosity, mixed with a gentle and amused contempt—I admit that this was a feeling, but I plead that it was only a little one—and I expected to find that the thing was all bunkum, and that I should be able to explain it after a few weeks' investigation. The result was unexpected. The more I learnt, the more puzzling the thing became. I did not succeed in explaining it in a few weeks. I have not succeeded in explaining it, after sixteen years. But I have reached certain provisional conclusions, and it may be worth while to state them for the benefit of those who have not time to read the "reckless argutings" of both sides.

I happen to know a man—not a professional medium, in the sense of one who gives sittings to anyone at so much a time—who has peculiar powers. I refused to believe in them until all ordinary explanations failed. But the time did come when no other than a supernatural explanation of some sort would cover the facts, and it was necessary to adopt the explanation, at least provisionally, or to remain without a hypothesis of any sort, which is both unsatisfactory and unscientific.

The man in question is what is sometimes called a "normal clairvoyant." That is, he occasionally sees, or

thinks he sees, people standing about who are not there in any ordinary material sense. Anyhow, they are not perceptible to other people present. So far, there is nothing extraordinary about it; for many people, sane and insane, have similar experiences. These are called "hallucinations," and are supposed to be of the nature of externalised dreams—things fabricated by the patient's own mind. But the queer thing about the "hallucinations" of my friend Mr. Wilkinson is that the forms he sees and describes are usually recognised as deceased friends or relatives of the person sitting with the medium. And he often hears them speak. They tell their names, and sometimes give messages, though it seems difficult to get more than a word or two through at a time. The obvious hypothesis, of course, is that Mr. Wilkinson has posted himself up by inquiry. That was my first supposition. But I was soon driven beyond that, for my deceased friends purporting to communicate soon became too numerous; moreover, the knowledge of my ancestry went farther than my own knowledge, and any posting up by Mr. Wilkinson would have been a costly and laborious job, requiring research in different parts of the country. But the finishing touch was provided when we introduced people from distant towns, anonymously, and their deceased friends and relatives were described and named in the same way. Not to the same extent as in my case, but with sufficient detail to put explanation by chance shots quite out of the question. And there were no mistakes. The clairvoyance was scrappy, and not at command. The medium had to wait for gleams, and sometimes they did not come. But when they did come, the facts were correct.\*

At this point we are driven back on the second line of defence, which is telepathy. We assume that the sensitive somehow reads our minds. Therefore, so long as the knowledge shown is possessed by ourselves, no spirits need be supposed to be concerned. Even when the description of my great-grandparents, and people still further back, were given (with many facts of which I had no conscious knowledge), we may perhaps assume that I once knew the facts, and that what we have once known is never really forgotten, in which case mind-reading would still cover it. It must be admitted that we are here getting into something like guess-work, for it is not proved that "the subliminal never forgets," as some amateur psychologists have too hastily said. It is a question which is not yet decided, and which does not seem likely to be decided. The subliminal memory is wider than the conscious memory in some people; that is all we know at present. To say it remembers everything it has ever known is a tremendous leap which is scientifically unpardonable and absurd. But, even admitting the possibility of a perfect subliminal memory, careful investigators have in almost every instance been driven beyond mind-reading hypotheses. For they find that they receive communications purporting to come from spirits, which communications contain matters of fact which the sitter is sure he never knew. In one of my own cases the medium described and named a man whom I had known slightly, and said that the spirit was repeating a line of poetry, or perhaps a line out of a hymn: "A charge to keep I have." This was unfamiliar to me, but on inquiry I found that it was a line at the beginning of a Wesleyan hymn. This rather impressed me, for the man in question had been a Wesleyan. I made further inquiries, asking several of the man's friends what his favourite hymn was without saying why I wanted to know and without giving any guiding suggestions. One said that he had two favourites; the one that was classed as his second favourite began with the line quoted. Another informant said that the deceased gentleman had one special favourite; it was the one containing this line. Neither of my informants had ever met the medium. The ascertainment of the deceased man's favourite hymns would have been a difficult matter for an outsider, and other phenomena had already convinced me that Mr. Wilkinson possessed supernatural powers of some sort. Reading of my mind seemed to be excluded, for I am sure that I knew nothing of the deceased gentleman's taste in hymns.

The sceptic may say that, though I did not know, someone else did, and that the knowledge might be telepathically fledged from some distant mind. This may be admitted as a possibility, for nothing is impossible except a logical contradiction. But it is difficult to accept such an explanation. What evidence has the sceptic to show in support of his assumption that distant minds can be read in this way?

\* See my book, "Psychical Investigations" (Cassell and Co., Ltd.)

He no doubt tries to be as scientific as possible, but he becomes unscientific if he advances suppositions for which he has no evidence. Until he supplies us with evidence of mind-reading, we cannot take his guess very seriously.

And even if he succeeded in finding evidence for mind-reading at a distance, the case for Spiritualism would not be exploded thereby. The evidence for discarnate agency goes further still. Messages have come through which are *not traceable to any incarnate mind*. In a case reported by the late Mrs. Verrall, Classical Lecturer at Newnham College, a message came purporting to be from a certain deceased lady, who referred to an entry of a recipe in a MS. notebook. Her family knew nothing about it. The notebook was looked up, but no such entry was referred to in the index. Careful examination, however, revealed the fact that a few of the later entries were not indexed. The recipe mentioned was among them. So far as inquiry was able to establish, no mind except that of the dead lady knew, or ever had known, of that entry.\* If evidence of this kind were plentiful, the Spiritistic conclusion would seem almost unescapable. But it is not plentiful. Such cases are rare. Still, their rarity is to be expected. There are not many facts, characteristic of us but unknown to anyone left in the flesh, yet verifiable when mentioned from "the other side." But there is plenty of evidence which seems to render either the Spiritistic explanation or an extended-telepathy explanation unavoidable. Our choice will depend on our prejudices. As I have said before, I am

not conscious of being prejudiced either one way or the other. I want to find out the truth, whatever it may be.

And, reviewing the evidence and weighing the probabilities with all care, I admit that I am driven to accept the Spiritualistic explanation as the most satisfactory, because the most truly scientific, explanation of at least some incidents of my own investigations, as well as some of those of other workers.

#### "LIGHT" DEVELOPMENT FUND.

In addition to donations recorded in previous issues, we have to acknowledge, with thanks, the following sum:—

	£	s.	d.
Amount already acknowledged	236	2	5
Geoffrey Musgrave (South Africa)	1	5	0
	237	7	5

We have received a presentation copy of "Dawn Songs," by Alderman Bennett, of Warrington. Mr. Bennett is the author of several books of prose and verse, and has attained wide recognition as a poet and a man of vision. His work has been published in many leading newspapers, and he has done much good service for social progress in his native town, of which he was at one time Mayor. He is a friend of the Rev. G. Vale Owen, and although not yet definitely associated with the movement, he has taken a prominent part in some of the public meetings held in connection with the subject.

\* "Proceedings of the Society for Psychical Research," Vol. XVII., p. 182.

#### MEMBERS OF THE INTERNATIONAL CONGRESS OF PSYCHICAL RESEARCH,

Held at Copenhagen, August 25th to September 2nd, 1921.



From left to right.

Front Row.—Dr. J. Zeehandelaar, Amsterdam; Mrs. Mikuska; Mrs. H. de G. Salter, London; Mde. J. Bisson, Paris; Miss Simmonds, London; Dr. Walter Prince, New York; Miss F. R. Scatterd, London; Baron Schrenck-Notzing, Munich; Ingenieur Fritz Grunewald, Berlin; Dr. Gustave Geley, Paris.

Middle Row.—M. Clement de St. Marc (Leader of Spiritualist Society in France), Lyons; Rev. Drayton Thomas, London; Dr. Hereward Carrington, New York; Mr. V. Mikuska, Prague; Prof. H. Nielsen, Reykjavik; Dr. Sidney Alritz, Upsala; Prof. Oscar Joeger, Christiania; Dr. A. Sudre, Paris; Mr. J. Hewat McKenna, London; Dr. Magnin, Geneva; Dr. Borberg, Copenhagen; Mr. de G. Salter, London.

Back Row.—Dr. H. Brugmans, Gronigen; Mr. Maurice Schaefer, Brussels; Dr. Wirthner, Norway; Mr. Carl Vett, Copenhagen; Mr. O. Selboe, Christiania.

#### THE COPENHAGEN CONGRESS.

We hope to give fuller particulars of the proceedings at the Congress later—so far we have not received a complete account. We learn that Miss Scatterd, whose enthusiasm

seems as quenchless as her energies, gave a public address to Spiritualists apart from work at the Congress, and she speaks with admiration of the zeal and amiability of various of the Continental visitors and delegates—Mme. Bisson, Dr. Schrenck-Notzing, Dr. Geley, Professor Alritz, and M. Melusson.

## SPIRITUAL BEINGS

### IN HISTORY, LEGEND, AND PRESENT-DAY LIFE.

BY REGINALD SPAN.

The angels and arch-angels, Principalities and Powers of Light, as described in ancient records, are quite distinct from the spirits of the dead. These are mentioned in the Apocrypha of the Old Testament, where we find the angels are variously called the "sons of God," the "Watchers," the "holy Gods," and the "Princes of Gringore." The term "angel" is derived from the Greek *angelos*, meaning a "messenger"; and these semi-divine beings have always, in all periods of the world's history,

#### ACTED AS MESSENGERS

(or missionaries) between the worlds of spirit and matter—heaven and earth. They were called the "sons of God" by the early inhabitants of this planet to distinguish them from men, amongst whom they moved freely in "materialised" bodies, living temporarily in much the same way as human beings, eating the same food and residing in human habitations. They were sometimes called "sons of the Mighty," and were always supposed to have a special connection with the Deity.

In those times angels played an important part in the affairs of men, and were generally treated with great respect. David speaks of men being "a little lower than the angels," showing, therefore, that he regarded "angels" as

#### DISTINCT AND SUPERIOR RACE

to human spirits. It was said of Daniel that he was one "in whom was the spirit of the holy gods," therefore implying his kinship with the angels.

The angels who frequented the haunts of men could probably materialise and dematerialise in much the same way as the famous Katie King did in the presence of Sir William Crookes and other witnesses—one of the most marvellous occurrences of modern times, though the more or less imperfect materialisation of spirits is common enough at Spiritualist séances, under the right conditions. Katie King, however, became as perfectly materialised as any human being during the numerous times she appeared, and one could not have told that she was not a human being, until she slowly and gradually dematerialised before her human friends. "Katie" was a spirit of wonderful beauty and charming personality—quite angelic in appearance. When she appeared for the last time, and told her friends that her mission on earth was ended, and she could not come again, her medium, Miss Cook, wept as if her heart would break, so greatly attached had they become. Probably the angels (being a superior order) did not require "mediums" through whom to materialise.

It is significant, in speaking of Jesus of Nazareth as the "Son of God," that amongst the Hebrews every angel was called

#### A "SON OF GOD."

In the Talmud it is stated that the angels who ministered to Adam were inferior to the Father of the human race, and "when he reclined in Paradise the angels roasted meat and strained wine for him." And also it is stated that every man that does not practise magic enters a sphere of heaven above that of the ministering angels (Talmud, Nedarim 32). There is no doubt that there were "good" and "evil" angels, and wise and foolish (or strong and weak).

The "sons of God," who fell in love with the daughters of men, had been spirits of great power, but they fell from their high estate. In the Apocrypha these beings are also called the "sons of the angels." They were led astray by a spirit named Jequon, who imparted to the holy sons of God evil counsel, and brought them down to the earth and led them astray through the daughters of men (Book I. Enoch, 69); and in Genesis we learn that the sons of God saw that the daughters of men were fair, and took them wives amongst them. The progeny of these unions between gods and mortals was a race of "giants"—i.e., supermen—who were not only giants mentally and physically, but possessed extraordinary power in black magic, and so great and widespread was their wickedness that the destruction of the human race (with the exception of a favoured few) became a necessity; hence the great "deluge" or the submersion of the "lost continent of Atlantis," when hundreds of thousands were drowned in one night. Never in the history of man upon this planet had human beings reached such a zenith of power and evil, pomp and luxury as on the continent of Atlantis.

Enoch, in the Book of Enoch, LXXI. (Apocrypha) describes the angels of light thus:—

"And it came to pass after this that my spirit was translated, and it ascended into the heavens, and I saw the holy sons of God. They were stepping on flames of fire, their garments were white, and their faces shone

like snow. . . . And round about were Seraphim, Cherubin, and Ophannin. And these are they who sleep not, and guard the throne of His glory. And I saw angels who could not be counted, a thousand thousand and ten thousand times ten thousand."

In the Books of Enoch there are several descriptions of the heavenly kingdom, wherein dwell the angels of light, though human language is quite inadequate for such descriptions. The following passage may be quoted here:—

"And I beheld a vision, and lo! there was a second house greater than the former, and the entire portal stood open before me, and it was

#### BUILT OF FLAMES OF FIRE,

and its floor was of fire, and above it were lightnings and the path of the stars, and its ceiling was also a flaming fire. And I saw therein a lofty throne; its appearance was as crystal, and the wheels thereof as the shining sun, and there was the vision of Cherubin. And from underneath the throne came streams of flaming fire, so that I could not look thereon. And the Great Glory was there, and His raiment shone more brightly than the sun, and was whiter than the snow. None of the angels could enter nor behold His face by reason of the magnificence and glory, and no flesh could behold Him. The flaming fire was round about Him, and a great fire stood before Him. And the most holy ones who were nigh Him did not leave Him at any time. Ten thousand times ten thousand stood before Him in shining raiment, but He needed no counsellor."

Enoch states that in his 365th year, on the first day of the month, two angels appeared to him when he was resting in his room, whom he describes thus:—

"And there appeared to me two men exceeding big, so that I never saw such on earth, their faces were shining like the sun, their eyes, too, were like a burning light, and from their lips came forth fire; their clothing was a luminous purple; their wings were brighter than gold, their hands whiter than snow . . . and their arms were like golden wings." (Book of Secrets of Enoch, Chapter I.)

Daniel saw a being of a similar kind when he was praying by the river, whose appearance was so bright and dazzling that he fell on his face before it. (Daniel, x.) The angels which appeared at the holy sepulchre after the disappearance of Christ's body were variously described as: "Two men in shining garments"; "a young man in a long white robe"; "the angel of the Lord," whose "countenance was like lightning and his raiment white as snow, and for fear of him the keepers did shake and became as dead men"; and, lastly, "two angels in white." The records of this spiritual manifestation differ as to whether there were one or two apparitions. The angel which released Peter from prison evidently radiated light, as it is recorded that on the angel's appearance "a light shone in the prison."

The records of modern psychical research and Spiritualistic phenomena bear witness to the fact that the majority of apparitions (though by no means angels) appear enshrouded by some sort of light, which in the darkest places shows their forms and faces quite distinctly.

(To be continued.)

**PSYCHIC PHOTOGRAPHY.**—Mrs. Irene Toye Warner Staples writes: "It may interest readers to know that I can corroborate Mrs. Humphry's interesting psychic photographs obtained through Mr. Vearncombe. She showed me her splendid collection and explained test conditions. The recognised likenesses were easily confirmed by us all, and I discovered one or two others on her prints. Personally I am as convinced as she is of the entire genuineness of her results. I have introduced several friends unknown to Mr. Vearncombe and they have obtained successful photos."

**A GUIDE FOR INQUIRERS.**—"Communication with the Next World," a reprint in book form of the Messages from Mr. W. T. Stead published in the "Weekly Dispatch" in April and May last, has now made its appearance. The book, which should prove a useful manual for investigators, is edited by Miss Estelle W. Stead, and contains a Symposium of opinions by Sir Oliver Lodge, the Rev. G. Vale Owen, Dr. Ellis T. Powell, Mr. David Gow (Editor of *Light*), Miss Katharine Bates, Miss Lind-a-Hagely and Miss Felicia Scatterd. It is published by Stead's Publishing House at 3/6 net, and can be obtained also at the office of *Light*. A further notice of the book will appear later.

## "THE TALE OF TERROR."

REVIEWED BY MRS. F. E. LEANING.

This is the well-chosen title of a work by Miss Edith Birkhead, of which the sub-title informs us that it is a study of the Gothic romance. Lovers of literature will welcome this contribution from one so well qualified to produce it, for the author is a lecturer in English Literature in the University of Bristol, and we are beholden to her as a specialist for having selected such an attractive theme as an object of intensive study. Few of us, except for examination purposes, would care to be condemned to first-hand acquaintance with many specimens of eighteenth century romance, but presented with delightful art as this is, and generously enriched with quotations of the quaint and the grotesque, it is as enjoyable as the exploration of a feudal castle on a summer day, and like the feathery grasses that wave from the ruined turrets, many a line of poetry from the same period graces the prose description, and reflects the bygone attitude of mind with which the "Tale of Terror" of a hundred and fifty years ago was received. The "Castle of Otranto," published on Christmas Eve, 1764, holds much the same place in occult fiction that the Hydesville knockings do in Spiritualism; it was a landmark. From this onward Miss Birkhead leads us through the long series of "subterranean passages," groans, doors with rusty hinges, easily-extinguished lamps, "spectres," corpses, midnight thunderstorms, diabolical laughter, and "Gothic" machinery generally, amid which we catch glimpses of the gloomy splendour of Eblis, or the evil, violent face of Lewis's "Monk." The mere titles of the books suggest that delicious shivers may be anticipated; they march to a refrain of mystery, romance, and wonder, well inlaid with crime, secrecy and dread. A further step in art was taken thirty years after Walpole's great precedent, by adding to these elements that of suspense, in which "tantalising delays quicken our curiosity as effectively as the deliberate calm of a raconteur, who, with a view to heightening his artistic effect, pauses to light a pipe at the very climax of his story."

But romances were three volumes long, and sometimes four, in those days. In "The Mysteries of Udolpho," the whole of the first volume consisted of "idyllic scenes of domestic happiness." And though Emily, in the second volume, drops senseless on the floor, after yielding to the fatal fascination of lifting the Black Veil, it is not till near the close of the third that the authoress "mercifully consents to tell us not only what Emily thought that she beheld, but what was actually there."

The charm of Miss Birkhead's treatment, in spite of the book being "crowded with culture" and thoroughly documented, lies largely in the happy touch by which she redeems with her own lambent humour the otherwise monotonous review of each "horrid, horrible, horrid horror," to quote the Lady Hysterica Belamour, with which our great grandparents fed their appetite for thrills. But this Byronic age, whose heroes are recognised "by their world-weariness, as well as by their piercing eyes and passion-marked faces" had its sardonic undercurrent. Side by side with what Carlyle describes as "the grimmest man-eaters, ghosts, and the like suspicious characters" comes the satire, the "explained" supernatural, the careful disavowal of any yoke of superstition. Not merely the minority who in every age prefer "the solid food of reason," but sheer satiety also, had something to do with the changing literary complexion of the tale terrific. "It lived," says Peacock in "Nightmare Abbey," "upon ghosts, goblins and skeletons till even the devil himself . . . became too base, common and popular for its surfeited appetite. The ghosts have therefore been laid, and the devil has been cast into outer darkness."

But what the Black Veil was to Emily, the supernatural and the "horrid" will always be in its attraction for the imaginative. The more carefully we curtain off the outer darkness, the more irresistible will be the desire, occasionally, at least, to tip-toe up to its verge, and peep just long enough or deep enough to be glad to hurry back to the warm and homely sanities of life. The purely daylight adventure gains immeasurably in piquancy if there is suggested or interwoven a strand of otherworld strangeness, but it must be only a strand and not a solid web. The genius of Scott enabled him to keep the delicate balance between the pull of the lurid and the fantastic, on one hand, and the strong rationalistic tendency which led up to the sheer materialism of the nineteenth century in its close. But his judgment eventually prevailed over his sympathies. We could dispense with the White Lady of Avenel better by far than with the spurious water-divining in the "Antiquary," but we could not dispense with "Wandering Willie's Tale," which invariably finds a place near the top in every list of occult stories, and although Scott might dismiss "superstition" with the stately and severest phrases, at heart he dearly loved a ghost. "I wish to heaven," said he, on hearing Bürger's ballad "Lenore" read aloud, "I could get a skull and two crossbones." We are told that he delighted in Lewis's "Tales of Wonder," where the verse gallops through horrors so fearful that the "lights in the chamber

burn blue," and wrote at least one "goblin drama" long before "Waverley" was conceived.

In this decade was produced "The Vampyre" by a friend of Byron's, the first of that lordly line of which "Dracula" is king. A view such as the one under consideration, following the lines of historic development, naturally gives a big niche to Bulwer Lytton, whose "Zanoni" and "A Strange Story," separated by nearly twenty years, tower up in a curiously medieval way amid the Victorian amenities and socialities. The latter of the two, appearing at Dickens's invitation in "All the Year Round," had been preceded by the "Haunted and the Haunters" in "Blackwood's Magazine" for 1859, and Miss Birkhead strikes a very true note when she remarks that "tales of terror lose some of their power when read one after another; they are most effective read singly in periodicals." The two closing chapters on Short Tales, and American Tales of Terror, form an admirable guide to those in search of this kind of treasure, and the only regret we have is that space did not allow of a much fuller treatment of our more recent authors. A study of the occult fiction of the last quarter of a century as full as that accorded to the first of her period, would have been very agreeable reading.

It is ungracious to criticise where we have been generously entertained, and a final word must not be taken as depreciatory. But it is this. A little smile of a peculiar kind sometimes comes to the lips of the serious student of psychic research when he observes other serious persons who have not been that way, wander unwittingly into his own preserves, entirely unsuspecting of the fact that they are on enchanted ground. The puzzled gravity of their demeanour is a well of secret amusement to him. Thus our author remarks of Beckford's "Vathek" that the marvellous thing about it is that it should ever have come out of an English brain. It is; but the conception of "inspirational writing," if it has ever come upon her horizon, has probably been dismissed as being fiction itself. All the fiction that she deals with lies for her upon one level of verisimilitude; the giant Hand of Otranto and the monster of Frankenstein are dugged from the same pit as the Dweller of the Threshold. She has no means of distinguishing paste from the true gem, and a perfect little psychic study of premonitory clairvoyance, such as Dickens gives us in "Mugby Junction" is put on the same shelf as Le Fanu's "Green Tea" and Poe's "Fall of the House of Usher." But, as a jesting reviewer once said more truly than he knew, "We have classified our ghosts," and enjoy little shudders all our own when we recognise in the fine-wrought tissue of some "tale of terror" a dreadful possibility that this might happen in real earnest to ourselves.

## THE STORY OF AN "ETHERIC HAND."

A NEWSPAPER ERROR AND ITS SEQUEL.

A short time ago our friend and contributor, Mr. B. M. Godsall, of San Diego, California, sent us a letter, enclosing a cutting from the San Diego "Evening Tribune," containing an account of a photographic experiment, headed in the usual flamboyant style of the American newspaper: "ETHERIC DOUBLE OF HAND: Amputated Thumb is Visible in Print of Maimed Hand. Test Not Spiritualistic is claimed."

Then follows a story, given by the Staff Correspondent of the International News Service at San Francisco, of how Dr. P. S. Haley, who holds that the body has

## AN ETHERIC DOUBLE,

had proved his theory by making a photograph of the hand of a man who had lost his thumb, and who said he could still feel a pinprick or a pinch on the missing member.

Four tests were made; the first showed only the stump, the second a portion of the thumb, the third exposure revealed the outline, and the fourth the whole thumb.

Further details follow, including the reservation that the experiment was not a Spiritualist one—the necessary timorous concession to ignorant prejudice.

Fortunately for us, Mr. B. M. Godsall is a trained and careful investigator. The story seemed quite authentic, but he took the trouble to visit Dr. Haley and inquire into the matter. He then found that the Doctor had not obtained a picture of

## THE LOST THUMB,

but had secured photographs of the hand, which indicated that the tips of the fingers possess an emanation that can affect a sensitive plate. Mr. Godsall incidentally learned that the Doctor's investigations had delivered him from the materialistic view of life.

In a later letter Mr. Godsall tells us he is inclined to excuse the error on the part of the newspaper reporter, as it apparently arose from a "misreading" of the original photograph of the hand.

We think it well to give the whole story here in order to correct any misapprehension on the part of those interested in the quest of scientific proof of the etheric body who may read the original account. We have such abundant material of a substantial and genuine kind that we are well able to afford to discard doubtful or exaggerated stories.

# VALE OWEN AND SWEDENBORG.

## SOME COMPARISONS.

By ARTHUR J. WOOD.

### SIXTH ARTICLE.

#### DARK REALM CONDITIONS OF LIFE.

Probably no portion of the Vale Owen Script aroused so much interest on its first appearance as that dealing with the "Realms of Darkness"—a polite euphemism for Hell. One's very natural curiosity was awakened as to what new knowledge, if any, would be forthcoming as to this mysterious and undesirable locality. The conditions of life there were so little understood that, in revolt at the exceeding crudity of much of the orthodox teachings concerning them, many people declined to believe in a hell of any kind; and to look upon it either as mere superstition or as a priestly fiction to keep the unruly in order. In any case, the days are gone when a Hell of literal fire and brimstone could be held over the heads of unrepentant sinners; and in its place we have a more rational presentment of a state of existence which, however horrible it may be, is no arbitrary punishment inflicted by an angry God, but the inevitable result of righteous and beneficent laws outraged—laws just as certain in their effects as are the laws of what we call Nature when transgressed on this plane of existence. If the environment of the inhabitants of hell is vile, it is entirely of their own creating—the corresponding effects of causes existing within themselves. None of them is sent there, but each and all gravitate in full freedom to "their own place" within it; just as good spirits rise towards the Realms of Light by their own better qualities. Evil spirits could no more live in Heaven than angels could in Hell. They would suffer far worse torments there than they do in their own degraded spheres; so that it is of the Divine Mercy itself that Hell exists.

I purpose in this article to show how far Swedenborg and the Vale Owen communicators agree in their disclosures of these darker realms of the spiritual world. First, as regards their appearance.

Swedenborg says (and of course these things are well known to those who have studied these matters) that

"The objects which appear in the spiritual world are so like those which exist in the natural world, that there is no apparent difference. There are plains, mountains, hills, rocks, valleys and waters, and many other things which are seen on earth; but they all derive their existence from a spiritual origin."

Again:

"The Heavens are in the more elevated places of the spiritual world; the world of spirits is in the lower parts; and beneath both are the Hells. The Heavens are not visible to spirits who are in the world of spirits, although they sometimes appear as mists or white clouds."

This latter statement is rather interesting, for I had just finished copying it out when I suddenly remembered I had read something in the Script to the same effect. I could not recall where I had seen it, however, but was fortunate enough, after a brief search, to come across it, and, although not really pertinent to our subject, will quote it as confirmatory of the seer's statement. The communicator is speaking to Mr. Vale Owen of Sphere Ten, and says:—

"If it were possible that I should take you now into that sphere, you would not see anything at all, because your condition is not yet fitted to it. What you would see would be a mist of light, more or less intense according to what region of that sphere you were in."

The agreement between the two on such a seemingly small matter is certainly remarkable.

Speaking of the situation of the hells, Swedenborg says:—

"They are everywhere under the mountains, hills, rocks, plains and valleys of the world of spirits. The openings or gates of the hells appear like holes or fissures of rocks, some stretched out wide and large, some straight and narrow, and many of them rugged. They all appear dark and dusky when looked into, but the infernal spirits who are in them are in a sort of light resembling that of burning charcoal which their eyes are adapted to receive."

He says in another place:—

"Some Hells appear like caverns and dens in rocks tending inwards, and afterwards obliquely or perpendicularly downwards; and others like coverts such as wild beasts inhabit in forests. Some again are like vaulted caverns and hidden chambers such as are seen in mines,

with caves tending towards the lower regions. In some Hells there appear, as it were, the ruins of houses after a general conflagration. In the milder Hells there appear rude cottages, which in some cases are contiguous, and resemble the lanes and streets of a city, wherein the infernal spirits are engaged in continual quarrels, enmities and blows."

Other features are "thick forests, deserts, sterile and sandy, with here and there shaggy rocks containing caverns, and in other places there are huts."

The above does not quite exhaust the list of their appearances, but it is sufficient. The reference to caverns, mines and huts introduces us fittingly to the Vale Owen Script, where all these things, amongst others, are mentioned.

The communicator who gives us our information describes a visit which he, as leader, and a small company of high spirits paid to certain parts of the Dark Regions on an errand of succour. He says, speaking of their descent therein: "As we went, our eyes became attuned to the gloom, and we could see about us, as on a night one might see the country outlying a city by the ruddy flares on the watch towers thereof"—a simile which agrees very well with Swedenborg's "light as of burning charcoal." The communicator goes on to say:—

"We saw there were many ruined buildings, some in clusters, and some solitary. It seemed to us that no one had ever made whole any house, once it began to fall into disrepair. . . . At long last we came in sight of the colony we were seeking. It was not a city, but a cluster of houses; some large, and some small. They were scattered about here and there, and not in order. Many dwellings were merely mud huts. There were fires about the open spaces to give light to the inhabitants. Round these many groups were gathered, some sitting in silence, others loudly bawling, others wrestling in their anger with one another."

#### RULERSHIP IN THE LOWER REGIONS.

After the Leader and his company had finished their work of succour in that place, they proceeded further on their mission to a large city ruled by a cruel despot. They hear him make a ribald and blasphemous speech, under an assumption of humility, to a number of his followers; and the communicator says:—

"He who assumed so gentle a character was one of the fiercest and most cruel despots of all that region. Truly, as he said, they had elected him Governor; but that was in fear of his great power of evil."

On this question of government in Hell Swedenborg has much of interest to say. I quote the following:—

"In most cases the more malignant spirits, who excel the rest in cunning and artifice, and are able to keep them in obedience and slavery by punishments, and the terrors which they inspire, are set over their companions, but these Governors dare not pass beyond certain prescribed limits."

It is evident from the interesting record in the Script, that the Governor there referred to had reached the "prescribed limit" on that particular occasion, for he was straightway humiliated in the presence of his followers by the leader of the company who tells the story. In fact, that this "so far and no farther" point was the occasion of his downfall is expressly stated in another place, for in answer to a question of Mr. Vale Owen, the communicator says:—

"That Governor was dealt with truly against his will, but that was by way of restraint when his work of evil had gone so far as to be enough for the purpose of those who permitted him in his evil doing up to that point."

This particular incident of the Governor's abasement by his angelic visitors is also in perfect agreement with what Swedenborg says with regard to such occurrences taking place, as we shall see in a moment.

Answering another question of Mr. Vale Owen, the communicator says:—

"Know you, friend, that God is Sovereign, not in Heaven alone, but in Hell also. He rules, and He alone. The others dominata locally, but He rules over them all."

Swedenborg says: "He who rules the Heavens, also rules the Hells."

Again:—

"In a more particular sense they are ruled by angels who are appointed to inspect them and restrain the

insanities and disturbances by their presence; but, in general, all the inhabitants of Hell are ruled by fear."

It was doubtless such a party of inspection, as well as of succour, that formed the band of which we have been reading, and whose doings make such an interesting story in the Script; for the communicator says, in referring to the Governor's downfall at that particular stage in his career: "It was for that reason we were sent, and were guided to that Hell at that moment." The whole incident is very striking and instructive, corroborating in a remarkable manner the seer's information on this particular phase of angelic ministry.

Concerning government in Hell, he says in another place:—

"Without governments the infernals could not be kept under any restraint. Infernal governments spring from self-love; for everyone in Hell desires to rule over others, and be the greatest. They hate those who do not favour them, and pursue them with vengeance and cruelty; wherefore the most malignant are set over them as governors, and they are obeyed from fear."

This statement is confirmed by the communicator whom we have already quoted, for he says:—

"We found that in nearly every colony there was one master-mind; and here and there more than one nearly equal in forcefulness of character who dominated the rest, and enslaved them by the dread he sent forth upon them."

What a terrible state of life it must be! Continuing the account of his visit to the Dark Spheres, our instructor says further:—

"We shortly came upon a place where there opened out to us a large cave mouth, which led into the bowels of that region. We drew nigh, and there came forth, in gusts, a wind of odour so foul, and hot, and foetid, that we drew back and paused awhile to call for strength."

Swedenborg also refers to these odours, for, in speaking of the caverns "which tend obliquely downwards to the deep," he says that through them "exhale nauseous and foetid stenches, which evil spirits relish." Strange to relate, however (and yet it is not strange when you think it over), he says elsewhere that when evil spirits have been permitted for some purpose to approach the lower heavenly spheres, they also are driven back by what, to them, seem disagreeable odours; but what really happens is that it is the fragrant warmth and light of Heaven that reveals to them their own foulness; for in the sphere of Heaven, everything stands forth in its true character, and even the evil ones see (and evidently smell also) themselves as they really are.

But we have had enough of Hell. Let us direct our thoughts to pleasanter subjects.

## COMMUNICATIONS THROUGH THE "CORNISH CIRCLE."

We have received from the "Cornish Circle," whose work has already been referred to in our columns, the following answer to a question which came, we are told, "by impression from Zesutah," one of the controls.

### THE RATIONALE OF THE SIDERIC PENDULUM.

Question: What is the reason of the Sideric Pendulum's action when held above a photograph?

Answer: Because the personality impressed upon the photographic negative when the negative is first exposed is transferred to each and every photo printed from that negative. The personality so impressed is an actual living magnetic force on the photo, and exerts its influence magnetically on the metal substance of the pendulum. The main centre of the lines of force north to south on the earth are exerting a pull on the centre of a magnetic field around the lines sent out by the ring. The resultant force given to the ring or metal object is in a direction dependent on the resultant lines of force around the photo. From this it will be seen that the male photograph gives out lines of force of equal power to those of ordinary north to south polarity on the earth; hence the ring moves in a circle. With the female photograph the exertion of the lines of force are weaker in opposition to the north to south lines of force given along the earth's surface. The resultant "pull" is in the direction of north and south though slightly diverted to east and west, but not so much as in the case of the male personality. This experiment is hardly psycho-metrical but is really scientific, being dependent on natural laws and the earth's magnetic attraction. Were this experiment to be carried out away from the earth's surface the result would alter in proportion to the pull of magnetic lines from the other planets nearest to the metal of the pendulum.—ZESUTAH.

"HERE, AS SOON AS A GOOD DEED IS THOUGHT OF, IT IS ACCOMPLISHED. THAT IS THE WAY GOODNESS ALWAYS SHOULD WORK—INSTANTANEOUSLY."—"Thy Brother Shall Rise Again."

## RAYS AND REFLECTIONS.

I have a genuine respect for poetry, but much that passes under that name is calculated to "make the judicious grieve." I came across some verses recently in praise of Spiritualism, in which the poet desired that we should sound it out both far and near, sound it out both loud and clear, which is all right so far as it goes. But when he goes on to tell us that we should—

"Sound it out in town and bush,  
Sound it out with ardent gush!"

I feel bound to protest. We do not want any ardent gush about it. I am sorry if the criticism seems unkind. But a line must be drawn somewhere, and the fair name of poetry protected.

The "Eskdale and Liddesdale Advertiser" is very much behind the times in its attitude towards psychical research. In an article "Messages from the Dead," it tells us that "Mediums, who are swindlers, say they can get into communication with the relatives of deceased persons by giving them messages from the departed." And the article proceeds to give an example of a fraudulent method of "slate-writing." Without trying to palliate the fact that there are frauds, we think our contemporary is none the less about thirty years behind the times in not recognising the realities of the subject. The founding of the Glasgow Society for Psychical Research and the inquiry into psychic facts commenced by the Church of Scotland ought to have given at least a hint to the journal that the subject is not to be dismissed in this light-hearted fashion.

In the current issue of "Pearson's Magazine," Mr. Shaw Desmond has an instructive article on "Psycho-Analysis," in the course of which he utters a needed warning against quacks and humbugs who plunder credulous patients. Some of them ostentatiously claim "occult" powers, and that is a danger signal. But the parade of "mysteries" in any department of healing should always serve as a warning. There should be no "trade secrets" in that branch of human service.

C. E. tells me that at a direct voice circle a communicator, "Afid" by name, speaking in a deep voice, recited some lines of verse which at the close no one could remember. At a subsequent meeting he was asked to give them again, so that they could be taken down in writing, and C. E. now sends them to me with a request from "Afid" that they shall be published in LIGHT.

They are not at all wonderful. Any ordinary mortal with a turn for verse could have produced them, and they are a good deal below the standard of real poetry. Still, as most people are not fastidious in these matters, and the lines are devotional and may be consolatory, I may be excused for reproducing them here:—

### THE GOLDEN DAWN.

Here the sun is ever bright  
Haloed in a golden light.  
We it is who come to teach  
The better life to all and each.

Yes, we come to guide and comfort,  
Strengthen by His Heavenly Grace,  
Till the darkness turn to daylight  
And we look upon His face.  
No more pain, no more parting;  
Angels will their wings unfold  
And will guide you from the darkness  
To the radiant Halls of Gold.

The unknown bard promises to supply the musical setting to the lines on a later occasion. I suppose he will sing them.

That leads me to the question often raised as to why no great art or literature reaches us "from the other side." As a matter of fact, all great art and literature has its source in the Unseen World, but very rarely does it come through purely "psychic" channels. Its natural avenue is through the normal mind under inspiration, aided by the artist's own powers in the matter of giving the inspiration a worthy form. That a specially psychic element may come in occasionally we see in such cases as Robert Louis Stevenson's stories, Coleridge's "Kubla Khan," and a few less well-known instances.

"Generations of English people have been made to believe that their hopes in Christ stand or fall with the historical accuracy of the patriotic legends of a tribe of Bedouins." So speaks Dean Inge, who is always superlatively frank. And now the questions arise: (1) who taught the people this? and (2) who will teach them better?

D. G.

## LIGHT,

5, QUEEN SQUARE, SOUTHAMPTON ROW, LONDON,

W.G.1. Tel: Museum 5106.

Telegrams: "Survival, Westcent, London."

COMMUNICATIONS intended to be printed should be addressed to the Editor. Business communications should in all cases be addressed to the Manager. Cheques and Postal Orders should be made payable to "LIGHT."

SUBSCRIPTION RATES.—Twelve months, 22/-; six months, 11/- Payments must be made in advance.

All applications for advertisements must be made to J. H. GORING, Graham House, Tudor Street, London, E.C.4. Tel: 13124 Central.

Rates.—£10 per page; 10s. per inch single column; societies, 8s. per inch; classified advertisements, 9d. per line.

### PROOF: REASONABLE AND UN-REASONABLE DEMANDS.

We all remember the red-faced man in "Sketches by Boz," whose retort to any proposition he found it difficult to dispute by argument was "Prove it!" But as the rubicund gentleman knew very well, there are quite a large number of matters which cannot be proved at a moment's notice, so his cunning manoeuvre, combined with the shallowness of most of his audience, enabled him to snatch many a cheap victory.

We are quite familiar with these tactics in connection with psychic phenomena; indeed, we have grown weary of them, knowing the kind of motives by which they were inspired. We knew that the demand for "proof" often came from persons who were the least anxious to obtain it, being merely desirous of scoring a point in argument—and to whom indeed proof, if it could possibly come, would be exceedingly unwelcome. They resembled the old man in the fable who, being in sore trouble, called passionately on Death, and when the "grisly monster" obediently and quite unexpectedly answered the call, was mightily discomfited.

#### WHY NOT WORLD-PROOF?

Let us turn to the position of those who, having proved for themselves the fact of human survival, are puzzled by the fact that the reality of a spirit realm is not brought home to the world at large by some great crucial test. How is it, it is also urged by some of these people, that spirits, since they exist, do not help us more, since their powers are often so much more extensive? They might assist scientific inquiry by telling us the origin and cure of cancer. They might aid the world of literature and history by throwing light on the Shakespeare-Bacon problem. Here are two out of a round dozen of instances which we have heard cited as proper material for psychical inquiry. But why draw the line at specific cases? Spirits might, on the assumption that they are always vastly superior to us in knowledge (not a sound assumption, by the way) and intensely interested in this world (an equally unsound conclusion) reveal all the secrets of life—and then there would be no particular reason for us to be on earth at all. In other words, the boys in the upper form having handed the "key" and the answers to the examination papers to the junior classes, the youngsters would soon polish off their lessons—but they would not have learned much!

None the less our sympathies are with those who raise these questions. They are natural enough, and the inquirers show a praiseworthy disposition not to be satisfied with a little. But we have reason to believe that the world's affairs are ordered by a higher wisdom than that of the wisest of us.

#### THE LIMITATIONS OF PROOF.

The facts of Psychic Science have been proved ten thousand times over, and they are still capable of fresh demonstration. But we cannot produce the evidences at will—no matter how many red-faced men roar for "proof." We can only provide the conditions and

study the laws under which the phenomena occur. Of those laws as yet we know little. We know that they are exceedingly subtle, that they involve elements of what we once called the "chemistry of personality," so that even if the red-faced man allowed himself to be conducted to an experiment, he might by his very presence and attitude of mind upset all the conditions necessary to elicit such proof as he demanded. That proof would almost inevitably be some form of physical phenomena. And we know enough of our subject to be aware that the manipulation of physical objects and the production of material forms is *not* the most natural expression of the presence and power of spirit beings.

#### WOULD IT CONVINCE?

Again, supposing some such "crucial test" as has often been proposed could be carried out. To quote an instance of a suggested proof, supposing that a newspaper could be precipitated from New York to London in the twinkling of an eye and deposited in a closed safe, the proof lying in the fact that it was a copy of the current issue of that paper—does any man who knows the world suppose that this would be accepted as proof by the public at large? The people would read about it, gasp their wonder (or incredulity), express opinions, develop a theory or two and then forget all about it. It would be a "nine days' wonder," during which time most of the discussion would turn on the way it was "worked." It would be merely a "clever fake" to many of the clever critics of psychical phenomena, especially those who are under the illusion that disbelief is a sign of intellectual brilliance.

#### UNDER INTELLIGENT DIRECTION.

The fact of human survival of death has been proved to the satisfaction of multitudes of people, including many who were at first obstinately prejudiced against the whole inquiry. Those of us who have pondered the question are beginning to consider it as a probability that the volume and distribution of those proofs is intelligently regulated. We say that they are all "under law." May it not be that that "law," instead of being an iron necessity, something imposed on the universe in a mechanical way, is really the living expression of a Mighty Will allied with Intelligence?

In any case, we know that the proofs have been given, abundantly given, even if we can only conjecture why they do not come in the form demanded by the zealous propagandist.

And here we may record another consideration which bears intimately on the question. It is this: Our first business in this world is to do the world's work. Anything which would divert our attention from that so completely as to interfere with the due performance of our duties—dull as they may seem to be—would obviously be to our own detriment and that of the great scheme of human evolution. Common sense, therefore, would recognise the absolute necessity of such checks as those that actually exist.

#### EMERSON ON RELIGION AND REVELATION.

The relations of the soul to the Divine Spirit are so pure that it is profane to seek to interpose helps. It must be that when God speaketh He should communicate not one thing but all things; should fill the world with His voice; should scatter forth light, nature, time, souls, from the centre of the present thought; and new date and new create the whole. Whenever a mind is simple, and receives a Divine wisdom, then old things pass away—means, teachers, texts, temples fall; it lives now, and absorbs past and future into the present hour. All things are made sacred by relation to it—one thing as much as another. All things are dissolved to their centre by their cause, and in the universal miracle petty and particular miracles disappear. This is and must be. If, therefore, a man claims to know and speak of God, and carries you backward to the phraseology of some old mouldered nation in another country, in another world, believe him not. Is the acorn better than the oak, which is its fulness and completion? Is the parent better than the child, into whom he has cast his ripened being? Whence, then, this worship of the past? The centuries are conspirators against the sanity and majesty of the soul.

—RALPH WALDO EMERSON.

## FROM THE LIGHTHOUSE WINDOW.

Sir Arthur Conan Doyle's recent lectures on Spiritualism at Eastbourne have aroused much local discussion—which was exactly the end desired by the eminent lecturer.

The "Revue Metapsychique" announces that Sir Oliver Lodge and M. Ernest Bozzano have been elected members of the committee of the International Metapsychic Institute, Paris, of which Dr. Geley is the Director.

Miss Lilian Whiting informs us that she is leaving America at the end of this month for Italy. After spending the winter in Rome she hopes to be in London in the early summer of next year.

Mrs. Roberts Johnson is to be in London in the first week in October, when she will hold Direct Voice sittings under the auspices of the Psychological Society.

Is there any "off" season in Spiritualistic circles? At the offices of LIGHT and the L.S.A. in this reputed holiday time we are kept very busy with a stream of inquirers and an extensive correspondence. It seems, too, that the Sunday meetings are as largely attended as usual. When Mr. Ernest Hunt delivered an address at Steinway Hall on Sunday evening last the hall was crowded. He spoke on "The Meaning of Failure," and his eloquent remarks were listened to with the closest attention. Many waited to speak with him afterwards, and to thank him for his helpful address. Amongst those present were representatives from Spiritualistic Societies in Melbourne and Pretoria, to whom a hearty greeting was accorded.

At the outset Mr. Hunt explained that during the week he had carefully prepared an address for that night, but he was not going to give it. "Last night," he said, "I had these few words, as the title of my address—'The Meaning of Failure'—apparently shot into my mind. Why they came I do not know, though it may be that the subject has a bearing for someone or more in the audience."

The "Two Worlds" Publishing Company is to issue a new edition of "Psychic Philosophy," by V. C. Desertis. This will be welcome news to the many admirers of an excellent book which has long been out of print.

The Rev. G. Vale Owen, in his last article in the "Weekly Dispatch," administers a rebuke to short-sighted critics. He says: "I was talking only a few days ago to a thoroughly good man, who was bothered by Raymond's mention of whisky and cigars (related in Sir Oliver Lodge's book, 'Raymond: or Life and Death'). He did not realise the wonderful beauty displayed throughout Sir Oliver Lodge's account of the return of his son after death to the family circle, the continuance of the love on his part and on theirs; and the great fact therein displayed of the reality of spiritual survival and communion. The courage of the action on the part of Sir Oliver in giving to the world what he well knew would be scoffed at by shallow-thinking men did not seem to have entered into the mind of my friend." For an able comment on the passage in "Raymond" in which it occurs we commend our readers to Dr. Hyslop's "The Life After Death," p. 251 *et seq.*

Mr. Vale Owen further says of his correspondent: "Another thing which he did not like was flying tambourines. I mentioned that were I to see a tambourine travelling about in the air without any visible human contact I should certainly consider it so wonderful a thing as to merit further investigation. But he did not look at it in that way at all. A tambourine was to him a thing for mirth, not for scientific inquiry."

The conclusion to which Mr. J. Arthur Hill finds himself driven is, he admits in an admirably calm and lucid statement of his views given elsewhere in this issue, "to accept the Spiritualistic explanation as the most satisfactory, because the most truly scientific, explanation of at least some incidents" in the investigations of himself and others.

Mr. Stuart Cumberland, in the "Daily Express," has a gibe at the "spirits," over the announcement that Sir A. Conan Doyle was interested in recovering treasure from a sunken ship, asking if tablets can be brought from Assyria as apports, why the buried treasure could not be recovered in the same way.

Sir Arthur, in the same journal, makes an effective answer. Discussing the problem in the present case of the

ship, he says: "These human and mechanical difficulties are for our own wits to solve, otherwise the human race would lose all initiative and become mere automata upon the earth. As to using an apport medium to fetch out the cargo, apport mediumship is a rare and fitful phenomenon in process of examination and definition. In thirty-six years I have only personally examined two cases, though others have been more fortunate. These higher forces are neither omnipotent nor omniscient, and psychic research is engaged in defining their limitations."

Sir Arthur adds: "To make some great demand upon them and make that a test of their existence is as if in the days of the first short flutters of aeroplanes a critic had said, 'Well, if you claim to fly, why don't you fly over the Atlantic?' We need fuller knowledge, wider experience, and more complete control, all of which will come in time, though its advent will not be hastened by the jokes of Mr. Stuart Cumberland."

Henry R. Foskett ("The Hermitage," Temple End, High Wycombe) writes in the "Church Family Newspaper" (September 2nd), in connection with the discussion proceeding in that journal on "Church and Psychic Phenomena": "I thank God daily for the revelation of the Spirit World, and the glorious hope of a higher and better life beyond the vale of tears that He has vouchsafed to me. I believe in the Communion of Saints here and now, and with that faith have knowledge."

The fact of believers coming forward in the public Press with testimony, and giving their names and addresses, is a distinguishing trait of the present age. In the past there have been many who had wonderful psychic experiences, as with D. D. Home and others, but if any record was obtained only initials of names were allowed to be printed. Now, for the most part, people have more courage to avow their convictions.

One of these old-time modest, timid ones is E. W. who, writing in the Glasgow "Daily Record" (September 1st), says: "As one who has gone deeply into the subject, and hopes to go still deeper, I may say that Spiritualism has given me the one stimulant in life required to spur me on in all my efforts. It has increased my will-power, given me pure and uplifting thoughts; has taken away melancholy and fear of death, and brought happiness and love into my daily life. Once we have our eyes opened to spiritual beauty and power, we are at one with God our Father and our spirit brothers and sisters. It is all as natural as the heather on the hill or the green grass in the field."

In "Theosophy" for September, in reply to a published letter from a correspondent denouncing Spiritualism, there appears a broad-minded comment from A. Christiana Duckworth, who says: "There are widely different views on Spiritualism and its value; we believe that a very considerable amount of work has been done through its agency. The barriers behind the physical and astral planes are wearing very thin and an ever increasing number of people are working in all sorts of ways, with an intense desire to help and to serve humanity, incarnate as well as incarnate. To understand something of what Spiritualism has accomplished we have to understand something of the outlook of the times in which it commenced to operate: a time of intense materialism not only in science but also in religion, when the reality of anything was gauged by the five senses and by them alone."

She continues: "Theosophy when it came could appeal only to the studiously inclined, for there then existed no popular literature which we now have in abundance. Hence Spiritualism appealed to vast numbers whom Theosophy could not reach, and conveyed to many that evidence of things not seen, for which the soul ever craves, no matter how the wish may be distorted by ignorance as well as by the grossness of bodies through which the soul seeks expression. Moreover, no one can doubt that many have received comfort and consolation by the agency of the medium during the time of awful tragedy through which the world has just passed; indeed the interest aroused and the consolation received has, for not a few individuals, made all the difference between sanity and complete mental collapse."

"Camelot," the organ of "The Clarion" Round Table, is publishing a series of articles on Spiritualism by Eric Brown. In the most recent of these he writes: "Personally I should like all Clarion socialists to take pity on our charming sister, Spiritualism, for, like socialism, she has been tabooed and slandered. . . . Above all, her facts strengthen our arguments for socialism."

# IN DEFENCE OF MR. HOPE.

SOME REFLECTIONS ON HIS CRITICS.

BY THE REV. ELLIS G. ROBERTS, M.A. (OXON).

(Continued from page 574.)

## PART III.

I must confess that my last sentence shows a certain falling from grace. I have for once in a way lapsed into rhetoric. But I will explain my position. I have a weakness for affidavits, certificates, and signed testimony from persons of established reputation. Mr. Smith is not hampered by any such scruples: all is fish that comes to his net. He tells us that a certain friend of his had a sitting with Mr. Hope: he was invited to inspect the apparatus, and "observed a gratuitous face on the ground glass." Apparently he had not the moral courage to challenge the medium, and, unlike Mr. Tweedale, he does not support his testimony by an affidavit. It is, therefore, legitimate for me to throw it out altogether: second-hand evidence is inadmissible in serious matters. But I may remark that it is, on the face of it, improbable. Did Mr. Hope print a face on the glass, and then ask the sitter to inspect it? Are illusions of the senses confined to believers in Spiritualism? Was the sitter expecting to see something of the kind? I should like to cross-examine the anonymous gentleman.

The only other witness to offer direct evidence (if such it may be termed) on behalf of Mr. Smith's theory is the notorious Mr. Bush, *alias* Wood, the Jonathan Wild of Psychical Investigation. Mr. Smith attaches much importance to the statements of this astounding impostor, and talks of his achievement as an "actual discovery of fraud." Greater nonsense was never put before a jury by Serjeant Buzfuz. Taking the statement of Mr. Bush, *alias* Wood, at its highest value, it amounts only to a superficial judgment based upon the nature of the result obtained. Mr. Bush, *alias* Wood, is a witness to be suspected on every ground. He is at best a religious fanatic, and any textbook warns the student of evidence that a religious fanatic is not to be trusted. He has everything to gain in reputation, and even in hard cash, by the perpetration of a fraud, and it is clear from his own confession that he is not hampered by any scruples of conscience. He had both the opportunity to perpetrate such a fraud and the skill to avail himself of it. Nothing can prove more clearly the weakness of the case which is presented by Mr. Whately Smith than his bringing forward such a witness as Mr. Bush, *alias* Wood.

There is just one way in which Mr. Bush, *alias* Wood, may be cleared of having planned a deliberate fraud on Mr. Hope, and carried it through to the very end. This is by accepting the possibility of supernatural, not necessarily spirit, photography. This possibility I take to be proved by the experiments of Baron Schrenck-Notzing (see especially the remarkable pictures reproduced in his noteworthy book). Bearing this possibility in mind, we may clear Mr. Bush, *alias* Wood, as well as Mr. Hope, of anything worse than mistaken interpretation of a very puzzling phenomenon. Then why does Mr. Smith insist on the crude idea of fraud? I see three possible explanations of his procedure. The first is bias against Mr. Hope; the second is ignorance of the German (and French) experiments, the latter of which explanations I dismiss. The third is the deficiency of the constructive faculty in the mind of Mr. Smith himself: he does not see the connection between different species of the same genus. The constructive or correlative faculty, at any rate in its higher developments, is a rare one, but it must be possessed to some extent by anyone who is not content with regarding the duties of an advocate from the standpoint of Messrs. Dodson and Fogg.

The very sharp practitioners whom I have mentioned would doubtless have found in Mr. Bush, *alias* Wood, a witness quite to their own taste. But really I expected better things from Mr. Whately Smith. In his letter to the Editor of *LIGHT* (*LIGHT*, p. 356) are found these words: "You, Sir, know my opinion of Mr. Bush and his methods." From this I drew the natural inference that Mr. Smith, as any honest man must do, viewed these methods with disapproval. But I find, to my great surprise, that this disapproval does not appear in the pamphlet; and, on the other hand, the result of these methods is gladly accepted. There is some inconsistency here. Does Mr. Smith keep one conscience for use among his friends, and another which is good enough to be employed in his dealings with the public? Apparently he disapproves of the mendacity of our *agent provocateur*, but is willing to profit by it. The ethical value of such scrupulosity is dubious. Mark Twain has confided to us the expedient by which he preserved the peach-bloom complexion of innocence while at the same time enjoying the delicious rewards of guilt. "I could not lie," says the candid moralist, "so I told Harris to do it."

I have now referred the reader to all that under the most liberal interpretation can be considered as direct evidence against Mr. Hope. Applying to it the canon of the Lord Chancellor to which I have already adverted, I claim that such stuff ought never to have been printed at all.

Imagine the figure that Mr. Bush, *alias* Wood, would cut under the cross-examination of Mr. Hewitt, K.C.

The rest of the case against Mr. Hope may perhaps be allowed the name of expert evidence. Expert evidence is often of much value, but the dangers of fatal error are immense. Examples can readily be taken from the reports of criminal trials, but perhaps it may be sufficient to point the reader to a more accessible and equally instructive example from fiction. I refer to the trains of reasoning so exquisitely worked out by Mr. Austin Freeman in his character of John Thorndyke, and more particularly in the story of "The Red Thumb-mark."

The expert evidence adduced by Mr. Whately Smith is based entirely on obsolete interpretations of the concepts "Matter" and "Spirit." It does not follow that because a thing may be included in the one, it must be excluded from the other.

(To be continued.)

# ST. PAUL AS A SPIRITUAL MEDIUM.

BY THE REV. PROF. G. HENSLOW, M.A.

St. Paul several times assures us that he did not acquire any knowledge of Christ's teaching from the Apostles; but from Jesus Christ Himself, by revelation. It is quite impossible to come to any other conclusion. We first hear of him as a young man called Saul, very eager to support his sect, the strictest sect, of the Pharisees; in fact, the very last man one would suspect of joining those of the "Way." Not only did he consent to Stephen's cruel murder, but secured letters of authority to seize any man or woman at Damascus, and bring them bound to Jerusalem.

But it was not to be. When he is nearing Damascus, suddenly our Lord appears, and His radiant aura half-blinds him. He also hears His voice, claudiently: "Saul, Saul, why persecutest thou Me?" Saul is convinced that it is the risen Christ. And when Ananias (also controlled by Christ) comes to see him at Damascus, he has been prepared by Christ and readily receives baptism.

Now called Paul, he did not go to join the Apostles at Jerusalem—his life would have been in danger—but he goes to Arabia. We read nothing as to his progress in religion there, but when he returns he is ready and eager to preach Jesus to the Gentiles. He calls it the great "Mystery," that the heathen nations should come to know of the true God and Jesus Christ. "By revelation was the mystery made known unto me . . . to wit, that the Gentiles are fellow-heirs and fellow-members of the 'body' and fellow-partakers of the promise of Christ." Hitherto the Jews had called them "dogs." The reader of St. Paul's Epistle to the Romans cannot fail to see the great contrast he draws between the old Jewish laws and the law of Christ, much to the disparagement of the former. He says, *i.e.*, "It was a schoolmaster to bring man to Christ," and obedience was only enforced through fear of temporal punishments or by temporal rewards; or as we say of our boys: "a whipping, or a prize for good conduct"; whereas Christ's law is centred in love. "Perfect love casteth out fear." It would have been utterly impossible for St. Paul to have learnt this in any other way than directly from Jesus Christ. Again, nothing was known of repentance and forgiveness of sins under the old system. Jeremiah had a revelation which came to his mind, and observes: "No man repenteth, no, not one." The Baptism of Repentance with the forgiveness of sins was a new feature in the world when St. John Baptist proclaimed it.

A word St. Paul often uses is "Conscience." We are so familiar with it that it does not strike the modern reader as peculiar; but it was a word unknown to the Ancient Greeks, and is totally wanting in the Old Testament.

"Love" and "Conscience" are, in reality, natural traits of man's constitution; but they were never developed before Christ came; on the other hand, St. Paul concludes his "Psalm of Love" with the words: "Of Faith, Hope and Love, the greatest of these is Love." But love did not mean what Peter said: "Lord, thou knowest that I love Thee." That was his deep, personal feeling for Jesus, as a friend. Christ used the word which means the deep affection of a man for his wife and children, for He was giving it a new meaning—well expressed as "the enthusiasm of the spirit of humanity." That would lead Peter to feed his Master's sheep, and this is what Paul meant by love. We may justly conclude that Saul—an ardent Pharisee, utterly opposed to everything we call of the Christian character, *i.e.*, the imitation of Christ—could never have learnt all he says without the direct Revelation, which he positively assures us came to him from Jesus Christ Himself.

As all our readers, we hope, realise that physical health is an important component of spiritual wholeness, there is justification for referring to some of the announcements in our advertising columns which tend in this direction. We may thus draw attention to the Turkish Bath Cabinet and the Pure Water Still advertised by the Gem Supplies Company, Ltd., who will furnish some interesting details of each on application.

## FECHNER AND HIS MYSTICAL PHILOSOPHY.

The following article by Antonio Bruers on "Fechner and his Theory Regarding Spirits," which recently appeared in "Luce e Ombra," and has been kindly translated for us by Miss Geraldine de Robeck, will make an especial appeal to all admirers of that profound thinker:—

Fechner (1801-1887) owes his world-wide celebrity as a scientist to his theories and researches in the domain of psycho-physics, a branch of psychology founded by him and intended to open up the study of the relations existing between psychic and physical facts, relations which he believed he could state in the principle that "the intensity of sensations augments in arithmetical proportion whereas that of stimuli augments in geometrical proportions." Less well known to the public is Fechner the mystical philosopher, author of many works on Natural Philosophy, notably, "Nanna, or the Consciousness of Plants," "Zend Avesta," and most notable of all, "The Book of Life after Death," published in 1836.

As a basis of belief Fechner affirms that all nature is conscious; that from plants to animals, from man to the earth and the stars a state of consciousness exists, gradually rising from a lower to a higher state, each degree forming part of a vaster consciousness in which is summed up all the separate awarenesses of the Universe—and that this consciousness is that of God and in Him all are collected and known.

In regard to the special problem which now occupies us—that of human consciousness—that which constitutes human personality is not the whole consciousness of man; between the personal and the Universal (or Cosmic) consciousness, according to Fechner, there exists a "threshold" of communication by means of which man is (unconsciously) in rapport with the consciousness of all other beings. Here the reader will see an undeniable analogy between the Theory of Fechner and that of Myers' Subliminal mind, and it is curious to note that Myers, in his *magnum opus*, makes no mention of the German thinker.

To the query whether at death the individuality of man is re-absorbed in the totality of Being, Fechner replies in the negative, affirming that personality or individuality survives. He says, for instance:—

"How is it possible that the innumerable lives and experiences of the many should unite without confusion, dissipation, and scattering? Ask thyself how it is that innumerable waves of sound mingle in the same melody, that the multitude of light waves cross each other in the same ether, that memories without number are stored in the same brain, that, finally, the innumerable circles of the lives of men, whereby are prepared their eternal lives in the beyond, already cross each other in this world without confusion—even thus is produced a higher life, a celestial harmony of waves and memories embracing all the living here below, and all life in the great hereafter."

Not only does death not destroy personality (or individuality), but it connects it with the personality of the beloved dead, with the Higher Beings, and the Saints, restoring to the personal consciousness its ampler and Universal State.

According to Fechner, therefore, the theory of individual immortality is not incompatible with a monistic belief. Already in our ordinary life the co-existence of individuality and its connection with the personality of others manifests itself in two ways: normally, by the reciprocal exchange of thought in speech, in example, in writing, and in act. Abnormally or supernaturally in somnambulism, telepathy, etc.

But this communion is not only possible between the living—it is also possible between the living and the so-called dead. By means of the current which flows beyond the "threshold," the souls of the living commune (in the strictest and fullest sense) with the dead. We are not habitually aware of this communion—Fechner insists that we can reach this state of consciousness and enjoy the very sense of reciprocative affection by holding the memory of the dear departed perpetually in our thoughts and by the cultivation of the habit of this contemplation. In regard to the posthumous life of man Fechner says:—

"Every worthy man awakes in the next world with an organism created by himself, and having stored in his being a union of infinite creations, acts, spiritual moments, etc., and having a greater or a lesser extension, a greater or a lesser power of development according as the man in his lifetime will have expressed his personality much or little. But of the man who was earthbound and merely used his mentality to feed, amuse and exercise his material body, there will remain in the future state but a very insignificant and vapid being. In this way the rich man will become poor—if he merely spent his money on means to save his physical powers—and the poor man will gain in wealth, having spent all his energies in earning an honest living."

This being the Fechnerian Theory we should expect the great German scientist to have been one of the pioneers of Psychical Research, but he assumed and maintained until his death in 1887 a complete hostility to Spiritualism. Not

that he denied the reality of supernormal phenomena, but he declared that "such phenomena do not imply health in the living," and added: "The man here below must construct the body of the man above solely for use in the beyond, he must not see, here, with those eyes, or hear with those ears. The bud that bursts too soon bears no fruit."

More especially regarding apparitions, Fechner insists:—"The dead must not find themselves amongst the living in this way. It is already a species of death for the living to see the dead so distinctly and so close; hence the repulsion of the living at the sight of the dead."

Very differently did Frederic Myers see things: he saw in the phenomena of spiritism the foundations of a new science, drawing from them a religious faith that we here re-evoke, not indeed in order to confound the scientific with the religious elements, but because in this special case the work of Fechner, having its basis in philosophy and science, rises to the very heights of the religious problem.

Miss de Robeck appends the following note:—

"An extremely interesting notice of Fechner's philosophy appeared some years ago in the 'Hibbert Journal.' In it Professor William James referred to the great natural philosopher's theory that the earth (like the planets) was a conscious living being, and that its consciousness was 'the sum of all the conscious states of the living things on its surface'; therefore, according to him, as man is a spirit, so is the Planetary God a spirit, in Whom all lesser beings have their being, and in Whose memory all their little memories are stored."

## TO SEE THE HUMAN AURA.

A SUBSTITUTE FOR DICYANIN.

A correspondent has drawn our attention to an interesting contribution published in the "English Mechanic and World of Science" (December 10th, 1920), from Mr. A. C. Hyde Parker, in which he speaks of a new method of seeing the human aura. In a recent number of *LIGHT* (August 13th, p. 525) we referred to the possibility of there being another agent to take the place of Dicyanin, which, besides being rare and costly, is difficult to manipulate. It has to be dissolved in alcohol, and no glass cells are able to prevent leakage. Then, too, the chemical soon loses its potency and has to be renewed. Now we learn of a new method which is certainly worth trying.

Mr. Parker writes: "A doctor living near London very kindly gave me a glass screen that he made and found satisfactory, and this has the merit of being quite permanent; it is simply a piece of cobalt blue glass and a piece of Chance's Signal Green glass bound together like a lantern slide. These glasses are quite easy to obtain, and give a blue, which though not spectroscopically the same as the Dicyanin, does seem to stimulate the eye for many people so that they can more readily see the human aura or atmosphere."

"The blue screen may be merely used as a filter for a minute or so to stimulate the eyes (that is to say, look at the light through the blue screen, holding it close to the eyes). This has some action, apparently, on the eyes, and makes them more sensitive to the delicate aura that will be seen surrounding all living things, and which is especially noticeable on the hands if these are held in a moderately good light or against (but not close to) a really dead black background. The eyes should be focussed at the distance of the hands, and not on the background, and surrounding the hands should be seen a faint veil of matter, especially coming off the points, somewhat resembling an exceedingly soft sort of silent electrical brush discharge."

A caution is given against mistaking a retinal fatigue effect for this auric emanation, though it is only the uninitiated who are likely to need warning against the result of an undue straining to see.

Mr. Parker says: "I prefer a fair amount of direct light on the object: others prefer to place themselves between the light (day or artificial) and the object; but it is very important to get a really dead black background, because although on other backgrounds it may be seen it is difficult to be sure that it really is the aura, and not some stray light on the background; at any rate that is so for those who have only a moderate aptitude for this kind of vision."

Now here is an interesting opportunity for research, and we hope our readers will avail themselves of it and let us know the result of their endeavours.

Those who find any difficulty in procuring the requisite coloured glasses can obtain them from the office of *LIGHT* for a merely nominal sum.

"GHOST GLEAMS" (Heath Cranton, 7/6 net) is dedicated to "eight dear boys" for whose amusement these creepy yarns were invented by Mr. W. J. Wintle, F.Z.S., as he and they crouched together on Sunday nights over a wood fire on a wind-swept island. The stories which met with the best reception were the most ghastly—those in which some quite innocent person meets a horrid fate at the hands, or claws, of a malign invisible Something. There is evidently no accounting for a boy's tastes or his notion of what is amusing.

## A TINY ECTOPLASMIC FORM.

MADAME BISSON'S INTERESTING EXPERIENCE.

An extraordinary manifestation which occurred at a séance with Eva C. in Paris, on May 25th, last, at 4.30 in the afternoon, was described by Madame Bisson in a paper she read at the Congress of Psychical Research held in Copenhagen last month. On that occasion, from the ectoplasm proceeding from the medium there was built up a beautiful and perfectly formed little lady some sixteen inches in height. Madame Bisson says: "This little woman walked about on Eva and advanced gently towards us. She placed herself in Eva's hands, outside the curtains, then in a sitter's hands, then in my own."

M. Maurice Jeanson, another of the sitters, who made notes of the séance, is quoted by Madame Bisson. He said that after an interval of three-quarters of an hour there suddenly appeared in the medium's hands a little grey and white substance. This increased to the size of an orange, and then took on an oval shape measuring some twenty centimetres, with a diameter of six centimetres. Then in full daylight, the materialisation freed itself from the medium's hands.

M. Jeanson proceeds: "Everyone notices that the left extremity transforms itself into fine hair, and the middle becomes white and as though lighted up. She models herself rapidly, and we can all recognise, admirably moulded, the waist curve of a woman's back. The whiteness spreads rapidly right and left, and the substance transforms itself progressively into a little nude woman of faultless figure."

"The little apparition is beautifully refined, with long fair hair falling below the waist, the bosom displayed, all the lower limbs are of a startling whiteness. She is clearly seen by all present, by the light from a large window. At the end of two minutes she disappears; then shows herself anew. The hair is differently arranged, and shows the face. The legs have movements proper to them; one is bent, showing the play of the hip and knee joints. The apparition disappears suddenly. Hardly any of the substance can be seen between the medium's hands; then there is the momentary glimpse of a delicate woman's face, illumined by its own light. It is on a scale five times larger than the preceding. We admire the blue of the eyes, the crimson of the lips. This disappears."

"I introduce my free hand into the opening of the curtains and feel an indefinable sense as of touching a spider's web. Soon after, the medium opens the curtains, and we see again the little nude woman lying on her lap. She is in her original form, but smaller by five cm. She lies face downwards, her head turned to the left, her arms free of her hair."

"Mme. Bisson asks her to move, to prove that she is living. She at once moves, and without changing her place, turns over, showing her right side, then the face again. She crosses her legs, now right, now left, supports herself on her arms in approved gymnastic fashion, stands up, and lies down again in a new position. The medium takes my hand, and makes me explore her mouth, which I find quite empty."

"Meanwhile the little form goes on with its evolutions, rising and descending before the subject's breast like a gymnast. At this moment the medium frees her hands from ours, and seizing the little body, puts it into my hands, 40 cm. (32 inches) outside the cabinet. The apparition stays on my hands ten seconds. Everyone can observe the perfection of the form."

"This little body has weight, to the touch it is dry and soft; it does not give the impression of being either hot or cold. It disappears from my hands, and is seen for a moment moving on the knees of the medium before disappearing finally. It is an unforgettable séance, both for the interest of the phenomena and for the admirable control."

The report of the séance is signed by the six sitters who were present. It is worth noting that during the sitting Mme. Bisson controlled Eva's right hand, and M. Jeanson her left.

THE HARROW OF PAIN.—I found that trials come, as I had guessed, either from one's own fault, or to develop and move on the soul. All that some spirits need to become aware of their divine kernel is emotion deep enough to stir beneath the surface calm, or hardness, or thoughtlessness, and it is usually sorrow which furnishes the harrow.—"THE NEXT BEYOND."

THE LIMITATIONS OF SCIENCE.—If the fish in the sea possessed learned institutions, observatories, laboratories, knowledge of mathematics, photography, etc., what would be the results of their investigations of phenomena reflected in the depths of their watery habitat—the shadows of ships, the rays of light, and the thousands of mysterious objects obliquely projected into their element? They would resemble very much the same, in their plane, as the results of astronomical, radiological, and other methods of investigation employed by human scientists. Phenomena that register visibly in the plane of the earth's environment have causes that lie beyond the range of any methods of observation man may devise to discover them.—"Koinonia," the Ek-klesia Magazine.

## THE CURSING OF THE FIG-TREE.

A correspondent who read Mrs. Toye Warner-Staples' article on "The Cursing of the Fig-tree" (page 479) was puzzled why Jesus should come to the tree "if haply he might find anything thereon" when, as Mark states, "the time of figs was not yet." The point being put to Mrs. Warner-Staples, she has replied as follows:—

We must remember that the writers of the Gospels frequently misunderstood or misinterpreted Christ's sayings or doings, and we read that He was often "grieved" by their want of faith and understanding. The lesson of the incident was undoubtedly the "power of faith" and of well directed "thought." Secondly, even if it were not the "time of figs" Christ could tell by His clairvoyant power whether or not that particular tree would be fruitful in future—which by His action I take it would not be. Thirdly, its leaves—or rather its abundance of leaves by which it attracted His attention—were evidently premature, for we read "a solitary tree," the only one in such a condition of growth. In other words, it promised that which it had not and probably never would have. Christ, who knew so much of Nature, must have known that the season was not advanced enough for the ordinary fruit to be ripe—but the tree in question gave such signs of advancement that He was justified in expecting a sign of fruit also. As I said, it had probably deceived many other travellers also and was a type of that vice He so vehemently opposed in the Pharisees and Sadducees—hypocrisy. "The time of figs was not yet"; therefore it should not have shown forth the signs of fruitage—should not have made any "profession." In any case, taking the usual popular interpretation, the lesson He taught was worth any number of such trees—His disciples had always to see things before they would believe them, and forceful methods were therefore necessary.

Remember He had to illustrate the vital power of directed thought—He did not "curse" in the popular meaning of the word; He simply said that which would happen and directed His "force" towards it so that it was accomplished.

Occultists explain the "herd of swine" incident also by telling us that Christ had to use the swine as media—to transfer the evil spirits from the man to them before they could be sent back to their own plane of existence. And swine were unclean animals which it was unlawful for a Jew to keep or eat.

## "SIGNS AND WONDERS." AN APPRECIATION

Those who can enjoy delicate humour, and a treatment of psychic matters as unassuming as it is incisive, will find that pleasure in Mr. J. D. Beresford's latest book. Some of the stories are very striking, though only one of them deals with what are usually called "phenomena." When we hear of a new star suddenly blazing out in the heavens, and accept the astronomic explanation that it must be due to the enormous heat generated by the collision of two planets, we seldom think that, for all we know to the contrary, that might be the ultimate fate of this on which we live, and that such an end might be considered either from the Agnostic point of view that man is an experiment that has gone wrong, or from the religious standpoint:

"He that with His Hand the Vessel made  
Will surely not in after Wrath destroy."

The story of the man who brought on the Revolution by prophesying that "the English temper" would never countenance violence might very well come true, and is told with a vein of irony which is quite delicious.

"The night of Creation" is the more strictly psychic part of the book, and is so skilfully handled that one can quite understand one reviewer's pathetic plaint that Mr. Beresford does not tell us what he really believes about it. Well, it is a story, and as in most accounts of apparitions which claim to be more, the witnesses deal with it each after his own manner, as they do here.

It is so rarely that stories containing psychic allusions commend themselves at once to psychic knowledge and dramatic sense that it is refreshing to find those that do.

S. D. B.

INDIAN PLAYS.—With the spreading branches of a great tree overhead, and under an afternoon sky of the most intense blue, we found ourselves last Saturday seated amid a large gathering of ladies and gentlemen on the lawn of Lord Leverhulme's Garden at Hampstead, watching the performance of three Indian plays—"The Farewell Curse," by Rabindranath Tagore; "Kunala," by Dhan Gopal Mukerji; and "Savitri," or "Love Conquers Death," adapted by K. N. Das Gupta from a touching and beautiful legend in the Mahabharata. The characters were well realised, the elocution was excellent, and a certain dignity and poetical charm characterised the whole. The Union of East and West, under whose auspices the plays were given, deserve high credit for their endeavour to help the West to a better acquaintance and sympathy with the literature and ideals of the East.

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If you pause for a moment to consider, it will become apparent to you that **LIGHT** is one of the most important journals of to-day—its message is vital to everyone. At no period of the world's history has there ever been a greater necessity for a Spiritual lead than at present. **LIGHT** each week offers to a restless world the key that can open the door to a future desired by all right thinking people. Small though the sales of **LIGHT** are in comparison with its sisters in the newspaper world, it is a power. We want to make it a greater power, and with your help this can be done.

Our limited resources prevent us from advertising **LIGHT**, and, for that reason, thousands of people have not heard of its existence. Did they but know of it the sales of **LIGHT** would at once increase and the journal become entirely self-supporting in consequence.

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Publicity is essential to **LIGHT**. The fact is too obvious to need emphasis. If we hide our light under a bushel we are denying the people. Publicity costs money, therefore the Proprietors of **LIGHT**, to raise the money, have decided to ask you to take up these Bonds. They do not take the form of an ordinary financial proposition for the reason that **LIGHT** cannot be classed as a commercial undertaking in the general sense, although it is run on strictly business lines.

These Bonds carry no lien upon the undertaking in any way, that is to say, they are not mortgage bonds or debentures, and they bear no interest. The Trustees will, however, provide that the whole of the surplus profits of **LIGHT**, after meeting its running expenses, shall be placed to a Sinking Fund for the redemption of the Bonds on their maturity. These anticipated surplus profits are in fact the security for the Bonds. The Bondholders, as sympathisers with the cause which **LIGHT** represents, will stake their money on its success.

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The Bonds will be redeemable at the end of ten years, but if at an earlier date the success of **LIGHT** should provide the necessary fund, the right is reserved to pay off the Bonds.

In the past we have been helped on our way through the **LIGHT** Development Fund. Our friends and supporters have given willingly to this fund, and their assistance has always been in the nature of a gift. But we now feel that by the creation of the Publicity Bonds the money received by **LIGHT**, though still somewhat in the nature of a gift, will provide a prospect of repayment enabling us to discharge our obligations subject to the success of the journal. That is to say while in a sense the money is a gift to a great cause there is an excellent chance of its ultimate repayment.

Let us now consider the prospect of the Bond-holders when **LIGHT** is backed up with financial support to advertise it and thus increase its sales. To put it briefly and simply, a sale of 20,000 copies of **LIGHT** weekly will make the journal self-supporting and show a profit. We are now convinced that such a net sale is a *certainty* and can be secured and held with a moderate advertising expenditure. The reason is to be found in the strictly economic methods adopted by the management of **LIGHT**. This journal is run on lines that reduce waste to a minimum and render extravagance impossible. The direction of **LIGHT** is in the hands of newspaper experts, who are in close and friendly touch with all the firms on whom the distribution of the journal depends.

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INCIDENTS FAVOURING AN AFFIRMATIVE ANSWER.

Mr. Ernest W. Duxbury sends us the following contribution:—

Whether any animals survive the dissolution of their physical organisms and preserve their selfhood is a problem which apparently can only be solved, if at all, in any scientific sense by an adequate amount of reliable evidence of phenomena relative thereto, and by the rational inferences to be drawn therefrom. Philosophical disquisitions must, it would seem, ever leave the issue undecided.

The following incidents may, perhaps, be properly regarded as suggesting the possibility, at least, of such survival. The first is of very recent occurrence, and I cite it largely because, whatever conclusions may be drawn from the facts, I feel that I can vouch for the veracity of the witness, a lady of conscientious character, whom I have known for some years. This lady has shown marked indications of the possession of mediumistic faculty, which, however, has never been developed in any definite direction. She has given me a signed statement of the incident which I quote below, while preserving her anonymity. I may add that I was personally acquainted with the circumstances which preceded the occurrence she relates:—

Having arrived unexpectedly in England from abroad, I rented a bed-sitting-room in an old-fashioned house in London, only to find that it was infested with mice, which made a great noise and ran across the floor during the night. As a protection against them, I borrowed a young kitten to stay in the room at night, and it seemed quite happy there.

I am very fond of cats, and the kitten seemed to take a great fancy to me, sleeping on my bed, purring loudly, and putting its paws round my neck, which almost prevented my sleeping. Unfortunately, it soon became very ill, and on reaching my room one evening about 10 o'clock I found that it was dead, which greatly upset me.

On going to bed that night the mice made so much noise that I lit the gas, and read in bed for some time, as sleep was impossible. The meter being a slot one, at about 3 a.m. the gas gave out, and I then lit a nightlight and put my head under the clothes, feeling very frightened. Suddenly I heard

## A SOUND OF LOUD PURRING

for about a minute, and lifted up my head to see what it meant. Looking at the wall by the bed, at about the level of my head, I then saw a kind of dark disc about a foot in diameter, in the centre of which gradually developed the form of a small black and white kitten, resembling the one which had died. It moved its head up and down several times, as the living kitten had done, and then the appearance grew fainter for a few seconds, but grew again more clearly visible than before. This time the kitten turned its head upwards, as though looking at something. The appearance gradually faded away, but had been so realistic that I spoke to the kitten in my usual way. This spectacle only seemed to remain visible for a few seconds, but after its disappearance I heard no noise of mice again throughout the night, although I only slept fitfully.

There was no possibility of any living cat or kitten getting into the room without my knowledge, as the door was locked and the window securely closed. The next morning, on rising, I did not find any trace of a living cat or kitten in the room. I had not been to sleep at all that night when the above-mentioned phenomena occurred, and was conscious of being fully awake at the time.

(Signed) X. Y. Z.

27th August, 1921.

As isolated cases rarely have much cogent force, it may be useful to correlate with the above account the following statement made by one of the witnesses of the materialisation phenomena which occurred at the "Villa Carmen," Algiers, in the year 1905, and were investigated by Professor Charles Richet and M. G. Delanne. Their reports gave rise to the usual superficial criticism which accounts of such phenomena always seem to arouse in the mind of the sceptic. The evidence was published in "The Annals of Psychical Science," 1905-1906. Madame X., whose statement is quoted below, was described as a reliable and careful witness, of good intelligence. She merely referred, incidentally, to the following occurrence as a curious happening:—

"Professor Richet has spoken only of phenomena in close connection with the central figure of B. B. But, although this will be straying from my path, I hope he will allow me to relate a curious incident which occurred on September 5th.

"A small kitten had, unnoticed, followed the sitters into the séance room; she jumped on to my lap and remained there for about half an hour. During this time a few phenomena were forthcoming—e.g., the curtains were drawn aside (leaving Marthe and Aïscha exposed to a few) by a hand enveloped in drapery. This hand, more

or less hidden in drapery, showed itself frequently. Now the kitten suddenly left my lap and ran into the cabinet, jumping on to the knees of Marthe. However, its attention appeared to be turned to something in corner A of the cabinet. To a remark from one of the sitters, 'What is she looking at?' a voice from the corner answered, 'She sees me,' accompanying the words with action—that is, a hand, covered with drapery, stretched out and played with the kitten; the latter responded, seizing hold of the drapery. But suddenly the kitten let go the drapery, turned round, facing corner B of the cabinet, and acted for all the world as though in presence of something hostile. It 'put up its back,' growled, and spat. 'She sees another cat,' said the voice at angle A, and at the same time a long 'miau' was heard to proceed from corner B. The kitten sprang from Marthe's lap and came back into the circle, settling itself on Paulette's lap. We heard twice more the sound of 'miau,' 'miau' from corner B; then suddenly a black, shapeless mass appeared on Marthe's lap. It remained there for about two minutes, and then disappeared. Its disappearance was peculiar, for it seemed to fade away gradually into nothing, so that I was inclined to ask myself if the phenomenon had been a reality or an hallucination. Of course, the sound of miauing might have been imitated by Aïscha, but it may be asked whether a kitten would be likely in such a case to be deceived into making angry and vicious response. Then the strange, dark mass on Marthe's lap, which occupied about the same space a large black cat might have occupied, and disappeared again so strangely, without any apparent movements on the part of Marthe and Aïscha, remains to be explained."

## ANSWERS TO CORRESPONDENTS.

HENRY LEDGER.—The experience you relate does certainly look like a warning.

J. W. G.—You make "decision" rhyme with "religion"—or at least attempt to do so. We suggest that "pigeon" would be a better rhyme, and it would not be at all incongruous in such verses as those you send us.

A. H. L. (Broadstairs).—We are grateful for the appreciation of *LIGHT* expressed in your letter. As to the lines you enclose there is feeling and a sense of rhythm, but they are not quite up to our standard. We thank you none the less.

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## QUESTIONS AND ANSWERS.

Conducted by H. W. Engholm, Editor of the Vale Owen Scripts.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

### HUMAN ORIGINS.

H. E. D.—We think it better to deal with your letter in this place as doubtless the article by Mr. Melton (page 568) will cover some of the points you raise. We do not think Spiritualists shrink from the recognition that man had a very lowly origin. Indeed, they hold that he worked up from the lowliest beginnings to his present stage, and will continue to progress to unimaginable heights. We have heard many psychic lectures dealing with this question, and pointing out that the "Fall of man" was really a "fall upward." To that extent the philosophy of Spiritualists runs entirely counter to that of the theology of the past, and bears out your own argument. We would counsel you to continue reading *LIGHT* so as to get a fuller knowledge of our standpoint and the scope and tenor of the teachings which we are trying to put before the world.

### PUZZLING EXPERIENCES IN SPIRIT INTERCOURSE.

B. S.—We can quite enter into the advice of the communicator at the circle to which you allude, i.e., that the sitters were to realise that they were not assembled for mere phenomena, but were engaged in the solemn task of enabling earthbound spirits to escape from dark and unhappy conditions. A great deal of what might be called "rescue work" has been done in this way, for it is a strange fact that some spirits in degraded conditions can be better helped from this side than from the other. There is a good reason for this, but we need not go into that question.—With regard to the sensation which you felt at the circle in question, it would be quite impossible for us to explain it except by reference to the fact that pain suffered by one person may be felt sympathetically by another if he or she happen to be of a sensitive temperament. These things are not confined to psychic experiments, but happen occasionally in daily life, revealing mysterious regions of consciousness which rarely come under our attention. In psychic conditions it is quite common for a medium to "sense" a pain from which some other person is suffering, or to feel the conditions accompanying the death of some returning spirit.

### SUBCONSCIOUSNESS AND DREAMS.

J. C. asks us to explain what is subconsciousness and what are dream states. It were easier to give descriptions than definitions in both cases since the terms are variously used to carry both very narrow and very wide meanings. Contributors and correspondents of *LIGHT* have handled the question of subconsciousness many times in *LIGHT*, especially of late months, and we do not expect to improve on the interpretations of the term given by some of them, at least. Still it may be useful to give our own especial views on both

the questions raised by our correspondent. The subconsciousness, we take it, is that part of the human consciousness outside the region of the will, that part of us which without our directive-attention carries on the work of life and mind. We admit it is a brief and bald description of a matter of wide range and infinite complexity, but it may serve for the present. As for "dream states," these, whether they relate to ordinary dreams or those of the psychic variety, are clearly the outcome of conditions of mind in which the direction of the controlling will is temporarily suspended.

### REALITY AND ROMANCE.

F. H. R.—We are interested in the story of the naval man who dreamt of the sinking of the "Titanic" on board of which at the time was a man whom he knew. We can readily believe the account, in view of the thousands of similar stories of knowledge psychically gathered of events occurring at a distance. We have frequent personal experience of such things. If we have warned you of the "romantic" side of the question it was because of an extensive acquaintance with possibilities of error and illusion where due vigilance is not employed. Many people, having opened the door to a few facts, are afterwards tempted to show the same hospitality to very doubtful visitors—stories which will not bear the strictest investigation and scrutiny. Moreover, there is in psychical literature a mass of apparently "romantic" matter which may be true or may not, but which certainly cannot be put into the list of "evidences," from the scientific point of view. The serious Spiritualist must be a good deal more rigid in his standards than the anti-Spiritualist, for whom any loose argument or spurious tale appears to be good enough if it tells against our subject.

### ETERNAL PUNISHMENT.

C. T. (Florence).—Even the mere fact that "eternal" and "eternity" are now recognised as bearing quite another meaning than never-ending time should be sufficient to correct the notion of never-ending punishment. But apart from that, we know that the essential principle of punishment is that it should be remedial and corrective, so that it ceases when its purpose is attained. That is the philosophical view of the matter. It is overwhelmingly confirmed by messages from instructed spirit communicators who testify to its truth. The old doctrine of eternal torment belongs to the barbarous past. That there are so-called Spiritualists who believe in it matters little. These people are still in bondage to obsolete ideas, and while we need not be angry with them on that account, we need not, on the other hand, be at all frightened by anything they may say. They may even do some good, for as Burns said, "The fear of hell's the hangman's whip that hauds the wretch in order."

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These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 8d. for every additional line.

Lewisham.—Limes Hall, Limes Grove.—6.30, Mr. Ernest Meads.

Croydon.—Harewood Hall, 96, High-street.—11, Mr. Percy Scholey; 6.30, Mrs. Mary Gordon.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mrs. E. M. Ball; 6.30, Mr. H. E. Hunt.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mr. and Mrs. Pulham. Thursday, Mrs. E. Smith.

Holloway.—Grovevale Hall, Grovevale-road (near Highgate Tube Station).—To-day (Saturday), 7.30, whist drive in aid of building fund. Sunday, addresses and clairvoyance; 11, Mr. W. North; 7, Mr. A. Punter, of Luton; 3, Lyceum (Mr. Drinkwater). Wednesday, 8, Mr. G. A. Sharpe. Monday, 8, Members' circle. Saturday, 24th, annual outing to Broxbourne by char-a-banc. Tickets, 7/6 each, including tea.

Brighton.—Athenaeum Hall.—11.15 and 7, Mr. Aaron Wilkinson (S. Counties Union tour), also throughout the week; 3, Lyceum. Monday, 8, healing. Wednesday, 8, Mr. A. Wilkinson.

Peckham.—Lausanne-road.—7, Mr. Austin, clairvoyance. Thursday, 8.15, Mr. T. W. Ella.

St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).—7, Mr. and Mrs. Brittain. Wednesday, 8, Mrs. Laura Lewis.

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# "THE MOST TERRIBLE DEVASTATION THAT HAS AFFLICTED THE WORLD FOR CENTURIES."

—*Rt. Hon. LLOYD GEORGE, Aug. 16, 1921.*

## PITEOUS APPEAL FOR THE SUCCOUR OF RUSSIA'S LITTLE ONES THEIR UTTER HELPLESSNESS CLAIMS FIRST CONSIDERATION.

### Every Minute is Precious—So Send ALL You Can NOW!

THE whole civilised world has been stirred by the awful news of Starvation and Pestilence in Russia. Reports from widely divergent sources speak of suffering beyond human comprehension. Terrible as these reports are, they are restrained in tone because the actual conditions are too shocking for publication.

Mr. Lloyd George, speaking from official information on August 16th last, said that

"In the Russian famine we are witnessing the most terrible devastation that has afflicted the world for centuries. It is estimated that 35,000,000 people will require relief. I am sorry to say that such news as we have received points to a most appalling catastrophe.

"The inhabitants of the famine-stricken districts, seeing there is no possibility of help reaching them in time to prevent starvation, are moving in large masses in different directions. They are travelling to Turkestan, to Siberia, to Poland the latter travelling through the Steppes. There are no food supplies and no shelters, and they appear to be doomed to annihilation. Of these migratory bodies only some 20 per cent. are able bodied and MORE THAN 80 PER CENT. ARE CHILDREN. The condition of these last is piteous. Many of them have been abandoned to their fate by their parents. The people are eating grass, roots, and other rubbish.

"There is no doubt that this will end in one of the greatest scourges that ever afflicted Europe—pestilence on a gigantic scale.

"THIS IS SO APPALLING A DISASTER THAT IT OUGHT TO SWEEP EVERY PREJUDICE OUT OF ONE'S MIND, AND ONLY TO APPEAL TO ONE EMOTION—PITY AND HUMAN SYMPATHY."

—LLOYD GEORGE.

The Paris Edition of the *Chicago Tribune* says:—

"The majority of the refugees were women and children, who wept piteously as they spoke of their long, hungry journey from Saratoff in the famine area.

"Near Saratoff I saw hundreds of peasant families returning to their ruined homes to die, having appealed in vain . . . for food. I passed whole families dead on their doorsteps. Some parents have thrown their children into the Volga, preferring to see them drown rather than hear their cries for bread."

Such scenes as these are multiplied a thousandfold throughout Russia, and this once great Nation is writhing in her death-throes. Not hundreds, or even thousands, but MILLIONS of helpless, suffering children are doomed to die unless immediate help is forthcoming!

### WHAT THE "SAVE THE CHILDREN" FUND IS DOING.

The "Save the Children" Fund through its agents is at this very moment dispensing much-needed relief to Russian children. By giving to this Fund you give relief at once. There is no waiting while Committees are formed, decisions taken, and the whole machinery of charitable effort set in motion. The "Save the Children" organisation is established under capable direction, and relief work is proceeding apace. Widespread efforts are being made to save the child victims of this dire catastrophe. Generous donations are urgently needed—surely you will not fail in the first and most vital duty of all mankind—the giving of relief to stricken children. Give of your Charity NOW! By massing our efforts through the medium of the "Save the Children" Fund we can save many thousands of children. Other organisations care for Adults, but our policy is "Children First."

### DR. NANSSEN APPEALS TO THE "SAVE THE CHILDREN" FUND.

Dr. Nansen, in charge of Russian Relief on behalf of the Joint Committee of the International Red Cross and the League of Red Crosses, knowing the remarkable achievements in Child Welfare of the "Save the Children" Fund in the past, and realising the importance of its wonderful organisation in the tremendous relief measures now necessary, has made the following appeal:—

"Hundreds of thousands of Russian Children are dying and millions more are threatened with the same fate. Persuaded that only by unprecedented effort, made at once, can they be saved. I appeal to the 'SAVE THE CHILDREN' FUND to call upon MEN, WOMEN, and CHILDREN to give quickly all they can spare to the RESCUE OF RUSSIA'S STARVING LITTLE ONES.

Never in the World's history has help been more desperately needed. Every minute is precious. I thank you for your offer to work under my general direction, and I guarantee just distribution of all your gifts to Russia made through me.

(Signed) FRIDTJOF NANSSEN.

By sending your Mercy-gift to "Save the Children" Fund you ensure the immediate help and relief of starving, stricken children. Dr. Nansen, knowing the actual conditions, will direct our relief efforts, but all relief will actually be administered by Britons, who will see that help is given through the right channels in the right direction.



Hordes of starving, disease-infected people have left all that remains of their homes and are sweeping along the roads—suffering untold anguish and pain. They stagger on and on in their fruitless search for Food. Each day brings a greater exhaustion and more intense agony. Ultimately and inevitably—unless succour from the outside reaches them—their sufferings become unbearable, they fall by the way victims of THE GREATEST CATASTROPHE THE WORLD HAS EVER SEEN.

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Name . . .

Address . . .

"Light," September 10th, 1921.

Printed by the FRIARS PRINTING ASSOCIATION, LIMITED, 26A, Tudor Street, Fleet Street, and Published for the Proprietors at 5, Queen Square, Southampton Row, W.C. 1—Saturday, September 10th, 1921

Continental Agents: Messageries Hachette et Cie., Paris; Messrs. Dawson & Sons (Low's Export), London; Messrs. Dawson & Sons, London.

"LIGHT," September 17th, 1921.

# SCIENCE AND THE RESURRECTION.

PRICE FOURPENCE.

SEE PAGE 671.

# LIGHT

A JOURNAL OF SPIRITUAL  
PROGRESS & PSYCHICAL RESEARCH

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SATURDAY, SEPT. 17th, 1921.

No. 2,125.—Vol. XLI.

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Schoolmaster having healing power and guides who were doctors in earth-life, can take nervous or delicate boy for very special treatment from now until commencement of term, at four guineas per week; few vacancies for next term. Fees £35 per term. References required and given.—"SCHOOLMASTER," c/o J. H. Goring, 3, Tudor Street, London, E.C. 4.

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# LIGHT

## A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 2,123.—VOL. XLI. [Registered as] SATURDAY, SEPTEMBER 17, 1921. [a Newspaper] PRICE FOURPENCE.

### What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous, and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

### NOTES BY THE WAY.

HOPE, like the gleaming taper's light,  
Adorns and cheers the way;  
And still, as darker grows the night,  
Emits a brighter ray.

—GOLDSMITH.

Dean Inge says some significant things in the course of his remarks in the Press on Religious Modernism, and in the "Evening Standard" of the 8th inst. we find him defending "Churchmen who think for themselves." Of course such a defence is mainly against those people whose opinion is of very little value, since the man who will not think is a bigot, the man who cannot think is a fool and the man who is afraid to think is a poltroon. So at least, in "a few other words" the proverb informs us, and we are in cordial agreement with the saying. Dean Inge says:—

Roman Catholics believe that miracles are still of frequent occurrence; they are taught that there are two "orders," the natural and the supernatural, and that these are dovetailed into each other by these wonderful events, which are not so much breaches of law as manifestations of a higher law.

As regards the last clause of the sentence, we think the Latin Church is in the right in recognising the occasional supersession of a lower law by a higher one, although to us the one is not more or less natural than the other. After all, what is a "miracle"? The word, from its Latin root, simply means a wonderful thing. The idea that it is necessarily a supernatural thing is simply one out of many instances of the false meanings which have gradually crept into our speech. But even here we have to purge our thinking. To us all the phenomena of Nature are "miracles," and the whole Universe a Divine manifestation. We see no philosophical reason for drawing arbitrary lines. To many of the unthinking the levitation of a physical object by "psychic power" is a "miracle," and certainly it is so in the sense of its being a rare and wonderful manifestation of subtler laws. But how many of these people think of the miracle of heavenly bodies, weighing countless millions of tons, resting lightly on "nothing." That is a miracle of the normal world, something to

be witnessed at any time, and therefore "nothing to be accounted of!"

\* \* \* \*

There are several other points in the Dean's deliverances which offer material for comment. But space is limited, and we confine our attention to the following:—

It used to be argued that the revelation rested on the miracles; for us it is clear that the miracles rest on the revelation.

This is our attitude to our "New Revelation." It used to be held that Spiritualism rested on its facts—its phenomena. If it were so its repose would be decidedly uneasy! The fact may show forth the principle, but the principle never rests on the fact. The electrical principle, for instance, is demonstrated by the lightning, the electric light and a multitude of other manifestations. So psychic phenomena may manifest the psychic principle and verify its existence to those minds which must have "signs and wonders" by reason of their lack of "vision." To us the spiritual nature of the universe is a principle to be accepted by the intuitions, failing which it is to be demonstrated to the intellect by psychic phenomena, much as the electrical principle is to be proved by certain experiments with amber, glass rods, the Leyden jar, etc. They are very humble experiments like some of the psychic variety. But they are not to be sniffed at, especially as they lead, and have led, to great achievements and new and wider views of the nature of life.

### MARK TWAIN ON HEAVEN.

Mark Twain was no stranger to the supernormal side of things, and we have in the past referred to some of his experiences. We have noted in reading them that in spite of all that has been attributed to him in the matter of flippancy and impiety, he often shows a clearer understanding of the deeper issues of life than many a grave and reverend professor of theology. Lately we picked up his amusing extravaganza, "Captain Stormfield's Visit to Heaven," and in spite of its irreverence we found evidences of clear and strong vision. Captain Stormfield finds heaven a place of inconceivable vastness. It is only in one special province of it that there is any demand for wings, harps and haloes. There is no real need for them, but heaven is a place where nothing that is harmless and reasonable is refused to anyone. The new arrivals are fitted out with these things, but they grow tired of them in a few hours. They quickly learn that "that sort of thing wouldn't make a heaven that a man could stand for a week and remain sane." The wings are superfluous, since in heaven you have only to wish to visit a place and you are instantly there. However, wings have to be assumed when an angel visits the earth, because he is expected to appear in that guise, and would not be recognised without them. From an experienced spirit the Captain learns that in heaven you can appear to be of any age you choose. But when an old man sets himself to become a young one he finds he has made a mistake. The wisdom of maturity does not mix well with the inexperience of youth, and so forth. There is much more shrewd wisdom of this sort in the book, and we mention it for the benefit of those who do not know this particular story.

"Light" can be obtained at all Bookstalls  
and Newsagents; or by Subscription,  
22/- per annum.

"BELIEF and unbelief are not matters of moral excellence or depravity: they are questions of evidence."—ROBERT BLATCHFORD.

## A VETERAN'S MEMORIES.

### FRAGMENTS FROM A WONDERFUL CAREER.

If Mr. Francis Grierson, famous in the inner circles of literature, ever writes his autobiography, it will be one of immense interest, so varied and remarkable has been his career. We take the following excerpts from an article entitled "Psychical Souvenirs" contributed by him to the August issue of "Reason," the American magazine.

ANDREW JACKSON DAVIS.

I have often been asked for my opinion of that great seer, Andrew Jackson Davis, whom I met in New York early in the 'seventies.

At that time Mr. Davis had a bookshop with an office where visitors were cordially received, and here I had an hour's conversation with him. He was thin, with a complexion almost transparent, and eyes that denoted the born seer and clairvoyant.

I shall never forget the wonderful audience that greeted the famous seer and author at Cooper Union, at which I am glad to say that I was present. The large hall was packed with admirers, many of whom had come from distant places. The broad platform was filled with distinguished people representing every professional calling, including many well-known members of the legal profession. Mary Davis, his wife, was one of the speakers. This was the greatest public meeting ever held in honour of Andrew Jackson Davis.

FLORENCE COOK.

On my return to London from Russia, in the autumn of 1872, I had some memorable experiences at the residence of Mr. Guppy, of Hackney. Once a week a carriage was placed at my disposal to take me to Hackney in order to be present at the regular weekly séance at Mr. Guppy's house. Here I first met Miss Florence Cook—a young girl just being initiated into the mysteries of mediumistic development. Owing to the fact that I already had considerable experience in conducting meetings for psychical developments Miss Cook was placed beside me as we sat around a large table in the middle of the room. During the séance Miss Cook was lifted by unseen forces on to the table—chair and all. The excitement created by this manifestation may be imagined.

Later, Miss Cook became the medium through whom the famous Katie King manifestations were noted and tested by Professor William Crookes, when he succeeded in weighing and photographing the materialised Katie King.

CAMILLE FLAMMARION.

In Paris, in 1870, I became acquainted with the famous astronomer, Camille Flammarion, whom I met at the home of Judge Hardy. M. Flammarion was then a writing medium and was a member of Allan Kardec's circle for psychic development.

VICTORIEN SARDOU.

At that time another gifted Frenchman was just entering upon a career in which art and mystical vision were to unite to make his name famous all over Europe and the two Americas. Victorien Sardou was both a medium and the greatest and most successful dramatist of his time. Not only did remarkable physical manifestations occur in his palatial residence near Paris, but he made exquisite drawings of spirit homes in other planets, notably that of Mozart in Jupiter, a copy of which was presented to me.

On many occasions Sardou's piano was played by invisible fingers, and he was outspoken in his convictions. All Paris respected what the great dramatist said and wrote concerning his psychical experiences.

His home was a palace which resembled a fairy land. His career was one long triumph during a period of fifty years.

SULLY PRUDHOMME.

Sully Prudhomme, of the French Academy—the oldest and most authoritative academy in the world—was the winner of the first Nobel Prize awarded for literature, and was one of my converts to a belief in the immortality of the soul. I first met him in 1889, and many times later, both at his own residence and at the home of friends. He had been an agnostic. His conversion occurred one evening while he was listening to one of my inspirational piano recitals at the beautiful villa of an old friend, Madame Elise Picard, with whom I became acquainted on my first visit to Paris in 1889.

Sully Prudhomme was the most gifted member of the French Academy up to the time of his passing away, not

many years ago, being a philosopher, a poet, as well as a recognised authority on art, music and literature.

VICTOR HUGO.

Victor Hugo, whom I knew after his return from exile, was a staunch Spiritualist, who never lost an opportunity of expressing his beliefs and convictions. His receptions were attended by eminent writers and poets up to the time of his last illness. He had a circle of hero worshippers who went to pay him homage, sit in silence, and listen to his every word.

D. D. HOME.

Alexander II. freed the serfs after a spiritual message he received through the mediumship of Mr. Home. I had the pleasure of dining with D. D. Home and his charming wife at the residence of Professor Butlerof—father of Mrs. Home—in St. Petersburg. The great psychic passed away in Paris in 1885 after having caused scores of scientific men to stop and consider the incommensurable possibilities of the invisible world. Without his psychic powers the spiritual movement in England would not be in the flourishing state it is to-day. On one of my visits to Mr. and Mrs. S. C. Hall in Westminster, London, in 1870, I was shown the window on the third floor out of which Home was transported while in a trance, entering the apartment again through another window. Mr. Hall was the editor of "The Art Journal," and Mrs. Hall a well-known novelist. The levitation took place in the presence of several persons, all of whom later testified to the facts.

HENRY SLADE.

Henry Slade was a psychic of amazing powers, whom I knew in New York and also in Australia. Slade visited Holland and Germany many years ago, and in Leipzig he made a convert of the famous mathematician and astronomer, Professor Zollner, of the Leipzig University, whose articles on Slade's manifestations made a sensation in scientific circles.

THE OLDER GERMANY.

Germany has been called the most materialistic country in the world, yet I could name many eminent Germans who are mystics and Spiritualists.

On my first professional tour through Germany I received a telegram, while in Berlin, from King Albert of Saxony, inviting me to Dresden to give one of my musical recitals and dedicate the Queen's new music room at the Strehlen Palace. The King invited for that occasion all the royal princes and the ambassadors and their wives—about forty guests in all. After the music, which was in every way successful, the King and Queen Carola showed great interest in my inspirational music, and engaged me in a long conversation, wishing to know how I developed the gift. Later, a banquet was served in the dining room adjoining the music room. The next day I received from the King and Queen a superb ring—a large almandine set in diamonds. To describe in detail the extraordinary incidents connected with this event would require an article by itself, as space is limited. However, I can say here that the names of the King's guests were published in the "Court Gazette" the following day.

On my last professional tour through Germany, in 1907, I had the pleasure of becoming acquainted with Count Kuno Hardenburg, grandson of the celebrated mystic, Novalis, whose real name was Count Hardenburg. Count Kuno Hardenburg, the grandson, was, at the time of my visit to Dresden, in 1907, a gifted artist and social leader, who introduced me to my first audience at the mansion of the Baroness Bleichroden, where I gave a series of recitals.

In Dresden also I met Baron O'Brien, a leading judge and the tutor of the King's children, who was greatly interested in spiritual philosophy, and who came to all my recitals.

The name of Mrs. Chandos Leigh Hunt Wallace will be known to many readers by reason of her work in connection with food reform, out of which has grown the Wallace "P. R." Foods Co., Ltd., of Tottenham-lane, Hornsey, N., which supplies a long list of various articles of diet, biscuits of many kinds, malt flour, coffee, bread and cakes, etc., all produced with special reference to their hygienic or "body building" qualities. From personal experience of their qualities we can recommend them to the attention of readers; in some instances, at least, they are actually cheaper than similar foods of the ordinary kind.

## MR. STEAD'S LATEST MESSAGES.

By J. ARTHUR HILL.

Automatic writings may have values of different kinds, which may perhaps be classed broadly as scientific and edificatory. Scientific value is mostly found in those writings which provide evidence of either some supernormal means of acquiring information on the medium's part, or of some external and probably discarnate mind which seems to be directing operations. Edificatory value is often found where there is no evidential value, as in well-known books such as Moses' "Spirit Teachings." It is to this latter class that the just-published Stead Communications belong.\* There is no claim to evidence of identity, the communicator remarking that the medium is not the right kind for that sort of work. Accordingly the book is not to be criticised from the scientific side. It does not claim to be a scientific contribution. On the other hand there seems to be enough *vraisemblance* in the writings to impress those who knew Mr. Stead, and the question of authenticity may accordingly be left undecided, though we may have a friendly feeling towards the face-value interpretation.

The value of the book, then, is on its edificatory side. And on this side its value is notable. It has many wise things to say. We are told that we tend too much to bring the spirits to us instead of raising ourselves to them. We do not develop our spiritual faculties as we might; we immerse ourselves in our physical bodies and do not take notice that we are souls. The immense importance of spirituality and high aims is emphasised, and the danger of entering into the inquiry in a frivolous spirit is reiterated. Indeed, it would almost seem that Mr. Stead is going to the other extreme as compared with his old ways. Here is nothing of the old impetuosity which sometimes led to mistakes. Instead of impetuosity we find a very wise caution. The communicator earnestly warns against hasty face-value interpretations:—

"There are many individuals and groups, who in all good faith imagine that they have for guides such celebrities as Voltaire, St. Vincent de Paul, Joan of Arc, or Napoleon, and that the owners of these names follow them step by step, responding to them immediately they take to the planchette or the table! They have set a trap for themselves, for they are only in contact with some trickster on the other side, or with the image-automaton they have themselves created."

It would seem that Mr. Stead has advanced in critical faculty since his promotion, as is indeed likely; presumably we advance in all directions as we progress, over there.

The messages were received in French by Mme. Hyver, a Parisian non-professional writing medium, and it is interesting to note that Miss Stead received messages through other mediums, in 1913, indicating that her father was going to do something through a French automatist. It is natural, accordingly, that there should be a certain amount of French flavour, so to speak, in the phrasing; there is much about "fluids," vibrations, and the astral body. But the ideas are sensible so far as I am able to judge them, regarding the different kinds of mediumship. What is said about the spirits building up forms and letters when the medium is mainly a normal clairvoyant, is exactly in line with conclusions reached as a result of my own investigations. It also seems to be implied that as the spirit progresses, the forms seen by the clairvoyant are likely to be more luminous and less distinct as to material details. I have found this to be the case. A long-deceased or highly developed soul does appear more luminous to the clairvoyant; and this has happened in many instances in my sittings when I have been sure that the medium had no knowledge of the character of the spirit appearing. We progress on the other side, and spiritual progress is somehow symbolised as light, to the clairvoyant faculty.

Finally, the instructive footnotes about Mrs. Piper and other mediums are most admirably done, and greatly increase the value of the book, particularly to those who come fresh to the subject. The volume will serve as a useful piece of propaganda work, and the addenda supplied by Sir Oliver Lodge, Dr. Ellis Powell, the Rev. G. Vale Owen, Mr. David Gow, Miss Katharine Bates, Miss Lind-a-Hageby, and Miss F. R. Seatcherd, will add to the impressiveness of the communications.

Mrs. IRENE WARNER-STAPLES calls attention to the evils of attending séances too frequently. In the course of her letter she writes: "Many amateurs do not understand that actual physical energy is used to produce physical and mental phenomena." Abuses and excesses, of course, are not confined to psychic matters, but it is none the less a matter of urgent necessity to utter warnings on the subject. Unless these things lead on to the higher and finer forms of spirit communication their true purpose is missed.

\* "Communication with the Next World: The Right and the Wrong Methods." Edited by Estelle Stead. (Stead's Publishing House, Kingsway, 3/6 net.)

## A MEDIUM ON MEDIUMSHIP.

THE NEEDLESS ANTICS OF "CONTROL."

By HORACE LEAF.

Some authorities on nervous and mental disorders have had the temerity to include mediums among the unfortunate class of people who suffer from neurosis. It is neither flattering nor correct thus to label individuals who possess such rare and valuable gifts as clairvoyance and the like. The error appears to be attributable to one of three causes. The persons guilty of the offending judgment are either ignorant of the subject of mediumship, biased, or misled.

Now, it is quite possible for anyone with a limited knowledge of the peculiarities of mediumship to draw a false conclusion from the very actions of mediums themselves. If psychics will persist, when "going under control," in indulging in grotesque facial contortions, and violent muscular agitations, they must not complain if they are placed by uninformed observers among neuropaths. I have often been tempted to class them thus myself, and would have done so but for the fact that experience has taught me that whilst nine-tenths of these strange and objectionable physical disturbances are entirely self-originated, the self-deluded psychic attributes them to spirits. Indeed, there are some quite capable mediums who would never believe they were under spirit-influence, and who would doubt their own sensitiveness, if they could not behave as if they were in a distressing fit.

The habit is bad enough when restricted to the private séance-room; it becomes positively harmful to the cause of Spiritualism when practised, as it unfortunately is, in public. In the séance room, with a limited company, it is probable that all present may receive convincing evidence of the psychic's supernormal powers, and thus be prepared to excuse the objectionable part of the performance. But in a large public meeting where only a few can hope to be satisfied by personal tests of the genuineness of the medium's powers, the majority may only be shocked or amused at his strange conduct. All may go well so long as the psychic's work is successful. It is difficult for even a hardened sceptic to believe that every person who receives and acknowledges as correct a clairvoyant delineation or spirit message, is deluded or in collusion with the medium. But when the psychic is out of form, as all must expect to be sooner or later, the whole affair appears painfully farcical, and more harm than good is done.

The effect on refined people is extremely bad, and one such demonstration may cause them to determine never again to witness so painful an exhibition. I have met a number of sincere and interesting men and women, who have been turned against Spiritualism in this way. Even the uneducated, desirous of nothing more than sensationalism, no matter how crude it may be, are seldom really impressed by mediumistic contortions.

So general is the fault complained of, that many Spiritualists and would-be mediums, have come to regard it as an unavoidable corollary of mediumship. There can be no doubt that a certain amount of physical disturbance accompanies most forms of mediumship, especially where control takes place. This is usually made manifest in the early days of psychic development. As a rule, the first indication of spirit-influence on a person is some slight physical effect, such as movements of head, hands, or feet, or more commonly, slight shivering throughout the whole body. In proportion as the control increases, the medium's organism is more and more affected. This should not be checked, nor should it be exaggerated. Herein lies one of the gravest dangers of the psychic cultivating bad habits, which may cling to him tenaciously.

With the beginner there is an almost overwhelming tendency to exaggerate these psychic influences, a tendency due, among other causes, to over-enthusiasm, nervousness, excitement, and above all, the desire to convince others and oneself of the genuineness of the control. Entranced mediums are, of course, not so responsible for what takes place during control; but even they can by self-suggestion, increase or retard unpleasant bodily manifestations.

I have no doubt that spirit operators deplore grotesque exhibitions on the part of their mediums, when they are aware of what is taking place. In many instances they are unaware of all that is occurring. So far as the medium is concerned, their attention is occupied in coping with the various difficulties and tasks belonging exclusively to what may be termed their end of the line. Because of this, they must leave a good deal to the medium's common-sense, and if he does his duty badly, they seem to decide to bear with it "for the work's sake."

My advice to mediums of all descriptions is, avoid the ridiculous. Stage play of any kind is unnecessary and harmful. Mediumship must stand or fall on its merits, and is not benefited by any resort to the fantastic or bizarre. Leave grimaces to clowns, and muscular spasms, as far as possible, to neurotics.

## SPIRITUAL BEINGS

### IN HISTORY, LEGEND, AND PRESENT-DAY LIFE.

BY REGINALD SPAN.

(Continued from page 584.)

The records of modern psychical research and spiritualistic phenomena bear witness to the fact that the majority of apparitions (though by no means angels) appear enshrouded by some sort of light, which in the darkest places shows their forms and faces quite distinctly.

The Sidhe fairy folk of Ireland (a belief in which at one time dominated the whole Irish life) are described as tall, beautiful beings of majestic bearing and dazzling brightness, and shining with every colour. There are people living in Ireland to-day who have seen the Sidhe. One of these seers, who related his experience less than ten years ago, stated that one summer evening he was lying on a hillside in County Sligo when he became aware of the strains of beautiful music somewhere near him, and looking round to try and discover whence it came he saw the space in front of him suddenly become luminous (it was then dusk) and a tall, stately figure stood before him—and, to quote his own words:—

"At first there was a dazzle of light, and then I saw that this came from the heart of the tall figure, with a body apparently shaped out of half-transparent or opalescent air, and throughout the body ran a radiant electrical fire, to which the heart seemed the centre. Around the head of this being, and through its waving luminous hair, which was blown all about the body like living strands of gold, there appeared flaming wing-like auras. From the being itself light streamed outwards in every direction. The effect left on me after the vision was one of extraordinary lightness, joyousness, and ecstasy."

This is one of the well authenticated instances collected by Mr. Evans Wentz, the well-known American antiquarian, and recorded in his "Fairy Faith in Celtic Countries." Mr. Wentz took great trouble in collecting his evidence, and all that he records was obtained at first hand. He met several people of high intelligence, good position, and unquestionable veracity, and clear sight, who had distinctly seen the Sidhe in various parts of the West of Ireland.

They are spoken of by some seers as the "shining" beings, and by others as the "opalescent beings."

They are extremely handsome and beautiful (according to sex—as they are male and female), and resemble somewhat the angels of the Hebrews, and the gods of the Ancient Greeks. Two Oxford undergraduates, both natives of the West of Ireland, related the following instance of meeting the Sidhe near Limerick just before Christmas, 1910.

They were in Ireland on their Christmas vacation, and one night when riding home from Limerick to Listowel they perceived a light about half a mile ahead. At first they thought it was a light shining through the window of a house, but later, as they drew near to it, they noticed that it was not stationary, but moving to and fro, and expanding into a flame, then diminishing to a mere glimmer. As they approached Listowel two lights suddenly appeared to their right, about a hundred yards away—similar to the light first seen, and each of these increased in size till they showed yellow flames about six feet high by four feet in width, and in the centre of each there appeared a radiant being of human form (which, in this case, was really the human form divine). The lights then moved towards one another, and became one large luminous space, in which the two apparitions were discerned walking together. "The beings' bodies were"—to quote the words of one of the witnesses—"formed of a pure dazzling radiance, white like the radiance of the sun, and much brighter than the yellow aura surrounding them. So dazzling was the radiance like a halo round their heads, that we could not distinguish the features of the beings, but only the general shape of their bodies, though their heads were very clearly outlined because this halo-like radiance, which was the brightest light about them, seemed to radiate from the head of each."

Curious, and anxious to obtain a closer view of this strange phenomenon, they put spurs to their horses and rode quickly towards it, whereupon the lights and figures at once vanished. They then rode on home, but afterwards regretted that they had not stayed to see if the phenomenon would reappear. The relater of this incident (which was recorded in Oxford, and sworn to before witnesses, on August 12th, 1911) stated that, before seeing these lights and apparitions, both he and his companion had been very sceptical regarding the existence of spirits and angels, but now they know for a positive fact that there is a spiritual world. Later, the brother of one of the seers, who is a doctor living near Listowel, and a hard-headed man of the world—saw the same strange apparitions, and was also converted to a belief in spiritual beings.

An Irish seer, who is an authority on the strange beings which haunt the remote solitudes of his native land, stated that the "opalescent beings" (of the Sidhe) are giants in stature, being over twelve feet in height, whilst the "shining beings" are of the average human stature. They are calm, serene, and joyous in nature, with soft, sweet voices, and "one feels an extraordinary purity and exaltation about their life." The same seer described wood nymphs he had seen, also of the shining order of beings—beautiful of face, graceful and lithe of form, and of a "shining silvery colour with a tinge of blue or pale violet, and with dark purple-coloured hair;" also water nymphs of a shining white and pale grey colour, whose presence he dreaded as they seemed to draw his vitality and imparted a great drowsiness and lassitude of body and mind. These beings are not unlike the water nymphs of the Ancient Greeks.

As a contrast to the Irish Fairy Folk we have the fairies recently seen and photographed in Yorkshire. These beautiful little visitants from the unseen are only a few inches in height, and resemble human children in appearance, and possess wings like those of butterflies. They seem greatly attracted to human children, and delighted to dance and gambol around two little girls who chanced to come into their presence in the beautiful Yorkshire glen. It was through the mediumship of these two pretty children that the remarkable photographs were obtained—some of the most remarkable ever taken. The editor of the "Occult Review" reproduced several of these fairy photographs in the May number of that magazine, and gave a most interesting account of how they came to be taken. Of their genuineness there can be no doubt whatever.

In referring to photographs of the Unseen, I may here state that I have two photographs of "ghosts" taken by amateur photographers quite accidentally, when at the time nothing was visible to the mortal eye. One of these was obtained by a lady at an old country house in Somerset when taking snapshots of a beautiful old apartment, which was apparently quite empty. The other was taken by a gentleman at a farm house, not far from London, where he chanced to stay on a cycling tour. Before leaving he took a photograph of his host and family, and on developing the negative the face and bust of an old lady appeared looking out of the window of an unused room, which had been locked up for years, as it was reported to be haunted. There was certainly no one in the room at the time, as the farmer had the key of the locked door, which never left his possession, and when the photograph was taken no one was visible at the window. Of that fact the amateur photographer was absolutely certain. I mention these two instances, as there has been some dispute about the possibility of spirits being photographed, and all spirit photographs have been ascribed to fraud and trickery, which is certainly not the case.

There are all sorts and conditions of spiritual beings around us inhabiting the Fourth Dimension of Space, from the Angels of Light to the most debased creatures of Darkness. In haunted houses we find an infinite variety of beings which belong to the Invisible World and are able to manifest their presence on this material plane, more or less frequently—according to conditions. Some of these creatures are very evil and terrifying, others are quite harmless, and even beneficent. It is difficult to account for the phenomena of haunted places—an interesting problem for psychologists, and one which no one so far has been able to solve satisfactorily.

"Millions of spiritual beings walk this earth  
Both when we wake and when we sleep"—

stated the inspired poet Milton, in his "Paradise Lost," and modern psychical research has proved that this is indeed the Truth. Spiritualism has so well and conclusively proved the close proximity of the world of spirits that one wonders that any intelligent or rational person can ever doubt it. The fact of communion with those who have joined the "Great Majority" has been proved "up to the hilt" in numerous ways, by many thousands of people all over the world. We are surrounded, indeed, by a great cloud of witnesses. There is no need for anyone to complain of being lonely, for we are really never alone. There are invisible friends with us wherever we may go. We cannot get away from the Spiritual. There is no Death! All is Life—and life in abundance. The things of this earth matter but little; beyond our turmoil, sorrows and strife lies the Infinite, smiling and serene. Come! Let us take heart and rejoice, however dark the way may seem at times, for we are not in the presence of God and all the hosts of Heaven? The Spiritual is really the only thing that matters.

MR. CHARLES CHAPLIN AND THE  
SUBCONSCIOUS.

On Monday night, after reading accounts of the popular idol and his reception in London, we fell to speculating whether so sensitive an artist as Mr. Chaplin is depicted as being, had ever felt any interest in psychical matters—it seemed not unlikely. On Tuesday morning we read the following striking passage in an article by Mr. Arthur Weigall, who thus records some of his conversation with the famous film artist:—

"Life is such a problem for so many," he went on presently, "and there is so much hopelessness to be seen all around, I feel it weighing on me sometimes."

"We all need to get at the truth of things, for after all truth is beauty. Truth is everything. I love it for its hardness, its logic, almost for its cruelty. The world is such a perfect organism, if only people would face the great fact of existence itself instead of side-tracking in a search for a motive."

His face brightened as he spoke of the scientific wonders of the age in which we are living. "It's a privilege to live at this period, when we are getting to know so much more about the meaning of things, about the subconscious."

Suddenly he broke off. "Can you tell me," he asked, "why it was that Sir Oliver Lodge walked out of that meeting of the Royal Society when they were discussing Einstein's theory of Relativity?"

I assured him that, so far as I remembered, it was only because he had another engagement; but he shook his head.

So far as we are advised Mr. Weigall's explanation is the right one, but it is an eloquent sign of Mr. Chaplin's philosophical bent of mind that the episode at the Royal Society's meeting should have aroused his curiosity and we are naturally struck by his interest in "the subconscious."

## HINDUSTANI AT A TABLE SITTING.

A member of the "Cornish Circle" sends us the following:—

By many strange coincidences that, to say the least, look remarkably like the guiding of Providence, I, an Indian Army officer, home on furlough, was introduced into the "Cornish Circle"—a band of psychic investigators living in Cornwall. My interest in psychic affairs had not progressed beyond the usual casual knowledge gained from hearsay and its attendant badinage. During a discussion with two members of the "Circle" the impression was formed in the mind of one of them that some convincing matter would come, if experiment was made through the table. Accordingly the three joined hands upon a small triangular table which soon began to exhibit signs of liveliness. The presence gave his name as "Chanda Singh," an "Indian Soldier." He was at once recognised by me as a soldier who had served with me, and the following dialogue ensued, conducted in the vernacular which was Hindustani, and entirely unknown to the other sitters:—

- Q.: What is your caste?  
A.: Sikh. (This was correct.)  
Q.: In what place were you serving with me?  
A.: Poona. (Correct.)  
Q.: In the Army?  
A.: Yes. (Correct.)  
Q.: Was your rank that of sepoy or an N.C.O.?  
A.: Native N.C.O. (Correct.)  
Q.: Where were you killed?  
A.: Afghan War, 1919.  
Q.: How were you killed; by disease or bullet?  
A.: By bullet.  
Q.: Do you sleep in the lap of God, or what?  
A.: Now I live in Rama's care.

Names of officers with whom he had served were requested and two names were given correctly. Chanda Singh was asked whether he remembered any incidents during the service period in Poona which were known to the officer present (myself). He gave the rank of the officer (me) at that time, whence he came, where he went from Poona and on what work he was engaged. He was asked why he came. He answered that it was to give evidential proof to the officer as he had rendered him (Chanda Singh) a service, and because he was interested in matters appertaining to his earthly life.

MARYLEBONE ASSOCIATION.—We are asked to announce that the Marylebone Association holds its last meeting at the Steinway Hall on Sunday, the 18th inst., and will thereafter conduct its services at the Eolian Hall, New Bond Street, the opening meeting at which will take place on Sunday, the 25th inst., when Dr. Ellis T. Powell will give the address. The new hall will provide much better accommodation and enable the Association to cope with the increasing interest in Spiritualism.

## RAYS AND REFLECTIONS.

In the course of a character sketch of "Algernon Blackwood the Mystic" in "John o' London's Weekly" lately, Kathleen Shackleton tells us that "something of the American Indian, something of the ancient Egyptian, is distinctly apparent in the actual flesh and bone formation of his face." This, she remarks, to some extent explains the theory of local influence on sensitive types, and Blackwood has, of course, spent much time in Egypt as well as on the American continent." I find this an interesting theory, although I confess to being a little puzzled by the idea of "local influence" having any effect on bone formation. It does not usually go so far as that.

I know that sensitive people often respond even to very temporary conditions of locality, but the effect is usually evanescent. Persons of this type will fall quickly into the accent of the people amongst whom they dwell, and may even take on some amount of "colouring" from their environment. But it does not last very long after they return to their native conditions. And sometimes the adaptation is not altogether an unconscious one as in the case of the old Paisley lady who, after a few weeks in London, returned home mightily pleased with the effects of the change, for, said she after her return, "A' the fowk cam' croodin' roun' to hear my English accent!"

The Rev. C. L. Tweedale sends me an amusing account of the efforts made to convince him that he is wrong in believing in spirits. Efforts like these come strangely from Christians. The idea that a spiritual teacher, like the clergyman, should know nothing about the spirit-world is about as sensible as requiring that a lawyer should know nothing about law. Even if a distinction were made, and it was claimed that the kind of law he should avoid is Common Law (because it is "common") and devote himself to the higher branches, like Chancery practice, no common-sense person would be able to follow the argument.

I handed "Garth," a novel by Mrs. J. O. Arnold (Parson's, 8/6 net) to a lady who usually condenses her opinion of a book in a few pungent phrases. She tells me that this book is "thrilling fiction," concerned with "ghosts, goats, niggers and rum." Fiction, as such, is hardly in our line. We have sufficient of the unintentionally fictitious already, and the deliberate artistic variety tends to confuse the issues. Still, one may say that the book is interesting and put together with deft craftsmanship. It has "thrills" and that atmosphere of the "uncanny" which some people find so alluring.

"Try the Spirits," by the Rev. W. Bickle Haynes, a Baptist Minister, is an arresting book, and although I have already given it approving notice in these pages it is well worth a further note of commendation. Mr. Haynes is one of the ministers who has become aware that the intelligent layman often smiles incredulously at some of the unintelligent doctrines he hears from the pulpit. He notes the remark of a Free Church minister in a daily newspaper, "Christianity preaches a future life, but cannot prove it." But Mr. Haynes' sarcasm is never malicious: he is witty without being flippant, and his idealism is always seasoned with practical common sense.

Mr. Bickle Haynes has some scarifying things to say of ecclesiastical stupidity. He reminds the Church that it opposed astronomy, evolution, geology, medicine, and went down into the dust before each of them successively. He gives it as his opinion that the implied prayer of the Church must be "From all new and unfamiliar ideas, good Lord, deliver us!" Well, well, the Church always held by a God and a Future Life, of some sort, and it is being proved right as against science. For myself, I never blame the Church as such, for I see behind it only our dear old stupid humanity, with its eternal obstinacy, perversity and childish ignorance. Even at the back of the austere mask of Science one discerns also the human face. Of all the "isms and 'anities" Humanism and Humanity are the only permanent ones.

New York "Life," in some remarks on Sir Oliver Lodge, describes him as a "confirmed and trustworthy optimist" who "can look on the bright side even of a sun-spot." The allusion is to Sir Oliver's remarks on the probability that the harvests in some parts of the world will be benefited by electrical enrichment arising from the solar disturbances a few months ago. But Sir Oliver's optimism has a philosophical as well as a scientific basis: he has learned more of the "great secret" than most of his compeers.

D. G.

# VALE OWEN AND SWEDENBORG.

## SOME COMPARISONS.

By ARTHUR J. WOOD.

### SEVENTH ARTICLE.

#### "SPIRAL" THINKING. WHAT IS IT?

Not a few readers of the Vale Owen Script will have been perplexed, not to say amused, at first, by the seemingly incongruous application to mental processes of the spiral principle as manifested in various natural phenomena. I refer, of course, to the remarks of the communicator calling himself "Arnel," who, when commenting on this particular spiral form, or principle, as witnessed in Nature, and with which all scientists are familiar, somewhat unexpectedly brings the even flow of our reading to an abrupt halt by speaking of the necessity, to certain spirit students, of learning to "think spirally"! I, myself, read that particular passage over two or three times to see if I had not misunderstood it. But, no; the words were there plain enough! What on earth could they possibly mean? That was the rub.

In the passage in question, the communicator is explaining how, as a student of creative processes, he, along with others, was studying certain thought-form vibrations, and how one of the great difficulties they met with was to think and to will in the proper way. "For," he says, "to deal with matter creatively, the first thing to master is to think in spirals. I cannot further explain this to you; but it is a most difficult habit to achieve; to think spirally."

It was perhaps excusable that I should murmur to myself on reading this extraordinary statement, "I should imagine so!"

Now, in my lifetime I have had many strange experiences, not the least of which have been those occasions when, desiring light on any particular subject, but not knowing where to look for it, and often giving it up in despair, I have suddenly come across it in the most unexpected and apparently accidental manner. I had practically dismissed this "spiral thinking" business from my mind as beyond unravelling when I happened to pick up Swedenborg's work, entitled "Angelic Wisdom Concerning the Divine Love and Wisdom." Opening it casually about the middle, my eye caught sight of the word "spiral." My attention was riveted immediately. I found as I read on that in making use of the word the seer was discussing the human mind from a strictly spiritual standpoint, and affirming it to be, not the simple homogeneous substance that many imagine it to be, but formed of three distinct degrees of spiritual substance, each possessing distinctive qualities in an ascending order of sublimity.

By way of understanding more fully what follows, it will be necessary to premise that Swedenborg states that the mind of man consists of three degrees, which he calls the natural, spiritual, and celestial, each discretely distinct, and that the "natural" mind, because it is the ultimate or lowest degree, covers round and encloses the two superior degrees. This natural mind, on account of its own peculiar properties, reacts against the superior minds (or degrees) for the reason that unless it did, the interior or enclosed things of which the superior degrees consist would relax, and fall to pieces; just as would be the case with the viscera or interiors of the body, if the external coverings or membranes surrounding them were removed. Or, to illustrate in another way, if the membrane investing the motor fibres of a muscle did not react against the forces of these fibres in action, not only would action cease, but all the inner tissues would be broken up. So the mind, considered as a whole, consists both of natural and spiritual substances, but all thought is evolved out of its spiritual substance. And as the natural degree of mind is the basis and continent of the two superior degrees, it is the plane upon which those higher degrees can act; and it is upon this action and reaction of mind that all the higher mental processes depend.

Swedenborg states further, that these three degrees of mind are opened successively, first the natural, which is only concerned with the things of this world; and afterwards the spiritual, when man progresses sufficiently to subordinate the lower tendencies of the natural mind, and bring them into obedience to the spiritual. He says:—

"All evils and falses, both ingenerate and superinduced, reside in the natural mind, which, in form, or in image, is a world; but the spiritual mind is, in form, or in image, a heaven; and in heaven, evil can find no home; wherefore, this mind by birth is not opened; but is only in the potency of an ability to be opened. The natural mind derives its form in part from the substances of the natural world. . . . The natural mind,

with all things belonging to it, is circumflexed in spirals from right to left; but the spiritual mind in spirals from left to right. Thus, these minds reciprocally are of contrary turn; a sign that evil resides in the natural mind, and that, of itself, it acts against the spiritual.

"The circumgyration from right to left turns downwards, thus towards hell; but the circumgyration from left to right turns upwards, thus towards heaven."

Again he says:—

"The spiritual mind acts from above or within upon the natural, and removes the things which react there, and adapts to itself those things which act in like manner to itself. Hence the overbearing reaction (of the natural) is gradually removed. It is to be noted that in the greatest and least of things of the universe there is action and reaction, hence the equilibrium of all things. It is lost when action overcomes reaction, and vice versa. It is the same with the natural mind and the spiritual. When the natural mind acts out of the delights of its love, and the pleasures of its thought which, in themselves, are evils and falses, then the reaction of the natural mind removes those things which are of the spiritual, and blocks the way, lest they enter; and manages that action shall come of such things as accord with its reaction. Thus an action and reaction of the natural mind are brought about which are opposed to the action and reaction of the spiritual mind. The result is an occlusion of the spiritual mind like the retorsion (or turning back) of a spiral. But if the spiritual mind is opened, then the action and reaction of the natural mind is inverted, for the spiritual mind acts from above or within, and at the same time through those things which are disposed for compliance with it in the natural mind, and retorts (or turns back) the spiral in which the action and reaction of the natural are versed. Such is the change of state which is called reformation and regeneration. The state of the natural mind before reformation may be compared to a spiral twisting or circumflexing downwards; but after reformation it may be compared to a spiral twisting or circumflexing upwards."

Thus far Swedenborg with regard to the spiral principle in its relation to mind substance.

Now, it is certainly a remarkable fact, as the Vale Owen communicator points out in his message, that throughout Nature the spiral form or principle is very much in evidence. From the microscopic vorticellæ to the gigantic spiral nebulae in the depths of space, it may be seen in countless forms of existence. In the vegetable kingdom especially it is witnessed to a remarkable extent, where it is the principle of the arrangement of leaves, and thence of buds and flowers. The late Mr. Leo Grindon points out in his work on "Life" and its phenomena, that "Flowers are universally produced by the contraction of the spiral into a series of concentric rings, the highest part of the spiral becoming the centre, and the lowest part its circumference. Internally, plants abound with a delicate kind of veins known as spiral vessels." He also observes that "life is one unbroken endless spiral," in which "we realise the greatness and amplitude of the significance of the spiral." This same fact with regard to life is also commented upon by the Vale Owen communicator, who says: "The progress of the human race goes ever upward, but in a gigantic spiral," and he reminds us how new discoveries have been made which had been anticipated some thousands of years before. He somewhat modifies this statement, however, by adding:—

"I would not put it quite in that way. I would say rather that the new discovery has come about during that period when science is traversing the inclined path just above that section of the inclined path below it in the spiral when its antecedent discovery was made. For the spiral is ever ascending and ever returning above its circuitous course."

"That progress is by a spiral movement," says Oliver Wendell Holmes, "seems to be a law of Providence." To those who take a spiritual view of life, as opposed to a material one, it need occasion no surprise, therefore, that the spiral principle so universally evident in Nature, has its origin and counterpart in the realm of mind or spirit, since the whole of Nature itself is but a "clothing upon," or manifestation of that inner world of spirit, with which they are ever seeking, not without profit, to become familiar.

Now, if it be true, as Swedenborg says in the first extract, that the natural and spiritual degrees of man's mind are "circumflexed in spirals" in contrary directions, and thus opposed to one another in their action and reaction, it is clear that these contrary actions are carried over into the next life, since man takes his whole mind with him—is, indeed, the man himself. But when the spiritual mind, freed from physical limitations as it then is, becomes more and more fully opened, as it does with progressing spirits, and gains in power and ascendancy over the natural, then the action takes place recorded in the second extract, and the natural mind is gradually reduced to order, and brought into agreement with the regular and correct form and operation of the spiritual, i.e., into agreement with the Divine order of things.

The problem that now remains to be solved is, how, with the remarkable statements of the seer before us, to connect them with the equally remarkable statements in the script with respect to "thinking spirally"; that is to say, if there is any connection between them. It is surely something more than a mere coincidence that two such widely different sources of information on spiritual subjects as Swedenborg and the Vale Owen communicators should both, in referring, one to the mind itself, and the other to certain of its operations (i.e., willing and thinking) use the term "spiral" in relation thereto. Can anyone explain it except on the assumption that there is more in the philosophy of spirit than is commonly supposed? What follows of my own thinking is more by way of suggesting other possible directions of enquiry which may lead to a more perfect solution of this problem.

Most of us know what it is to *aspire*, though sometimes our aspirations are very vague in character. This word "aspire" is etymologically related to the word "spiral." Cognate words are *spirare*, breathe; and *spiro* to blow; the latter's fundamental allusion being to the well-known spiral movement of the wind; so that to think "spirally" possibly means, for one thing, to think *aspiringly*, but giving this word a somewhat different meaning to its usual one, which is, "to desire greatly after." This extended meaning will be made clear in the following incident recorded in the Script, and illustrates very well the idea I wish to convey. The incident occurs in the interesting story of the "People of the Glade," and is told by the communicator, "Arnel," towards the end of his series of messages. These people, he says, had so progressed that it became necessary to erect a new and larger house for their Leader or Chief; and, in order that it might be in every way worthy of him and them, certain architects and master craftsmen were called in from a higher sphere to lend their aid. These architects design the structure, though the erection itself is, in the main, left to the artificers of the Glade themselves. The design took the form of a model in miniature of the projected house; and from this the artificers were to get their inspiration and build accordingly. The communicator thus explains the matter:—

"The rationale of this combination (i.e., of architect and master craftsmen) was that the architects, being of superior spheres, would make their design more sublimated than one of the inhabitants of the region where the house should be raised. *The artificers would aspire*, with their craftsmen, to emulate the design. They would not compass it whole, but they would achieve a structure such as would—by reason of those elements of the spheres above (their own) which they would contrive to interweave into it—lead beholders to realise that therein was a mystical ingredient. So these beholders would be led to aspire also."

Thus the creative powers of the People of the Glade were stimulated and inspired by those higher in development than themselves. Creative aspiration followed, and enabled them to build up a far more beautiful structure than they otherwise could have done.

Much human aspiration ends in thinking in a circle, which is simply movement without progress; but to think in a spiral, is to think progressively. A spiral is thus a truer symbol of infinity than a circle, which always ends where it begins. "Life," says Leo Grindon, "goes on in ceaseless aspiration."

All creative thinking necessarily involves aspiration, or it would not be creative; and it is to be noted that in the script it was with regard to creative thinking that the word "spiral" was used. Those who think creatively do, in fact, turn their minds upward and forward toward the Great Light whence all creative thought and energy primarily emerges; and it is by bringing themselves, i.e.,

by thinking and willing aspiringly, that this same energy is able to flow into them in an orderly manner, and so produce those new and striking effects called "creations." It is purely a matter of spiritual dynamics—a knowledge of how best to use the instruments of will and thought, so that they may effectively use the streams of Divine Power which are continually flowing into and about them. A mind revolving in the right direction by right and proper thinking, does, in effect, bring itself directly within the stream of the Divine efflux of creative light and power, so that it flows unimpeded into the mind's interiors with results not otherwise obtainable. This is the effort that is so difficult to make, and to which, perhaps, "Arnel" refers in his message.

I had finished this article in rough draft with the above sentence, having nothing further to say on the subject, when I read a rather strange experience. About a week had elapsed when something impelled me to go to our public reference library, and get out Swedenborg's "Spiritual Diary." I had never seen the work before, although I knew it existed. Five volumes were handed over to me. I picked up the first, and had not turned a dozen pages when I came across the following. Swedenborg is recording certain facts about the speech, and consequently the thoughts, of the angels, and says it can be represented in no other way

"than by forms almost incomprehensible, according to the nature of the forms of interior things (i.e., thought and affections). These forms are so *congyrated and circumgyrated* that I cannot describe them. . . . They could only be gradually explained by various circumlocutions. This form (i.e., the gyrational or spiral) and consequently the influx from God through angels, and from them through spirits into human minds, are *disturbed when man lives contrary to (Divine) order.*"

If my readers will compare the above with the penultimate sentence of this article, beginning with the words, "A mind revolving," they will, I think, see a remarkable confirmation of the same from another standpoint.

## THE VALE OWEN SCRIPT.

### AN APPRECIATION.

Mr. Thomas Raymond (125, Church Street, Stoke Newington, N.16) writes:—

A most impressive attribute of the Vale Owen script, second only to the moral grandeur of the messages themselves, is that they came not only *through* him but *to* him. That is, he was in possession of his own natural-mind consciousness throughout. This is evidenced by his questions to the spirits during the time he was writing down their dictation. Perhaps not all have noted this very important advance on most, if not all, foregoing spiritualistic communications. Here there is clearly no hypnotism, which may properly be a valid objection to trance mediumship. The test of truth is joy in its inception. Clairsentients will know how to apply this test, and will perceive truth in the Vale Owen script far ahead of even the great seer Swedenborg's descriptions; identical in spiritual science, the latter as a philosophy, suffers much from the admixture of the theology of his time—in the setting down of what he saw. On meeting the Rev. G. Vale Owen in London recently the writer was not surprised to observe in one flash of soul an essential light that might well afford a meeting point for the high spirits his script introduces to this world—"the expression of an eye where God and Nature met in light."

### DIRECT VOICE PHENOMENA.

Miss Cordelia Grylls writes:—

In answer to Mr. Duxbury's surmise (p. 558) that the materialisation of an artificially constructed larynx may be required for direct voice phenomena, may I point out that this process is clearly described in "The Dead Have Never Died," by Mr. Ed. Randall, an American lawyer. From the knowledge gained through sitting for twenty years with one medium, Mrs. French (who took no fee), Mr. Randall states that the chemical operators present drew material from the two sitters, and poured it into a reservoir, or cup. From this they took power as they needed it, and superimposed it on the etheric larynx of spirit-visitors one after another. By the time one visitor had used up the power supplied, another had been made ready to speak. This book is most interesting, not only from the scientific knowledge given, but also from the illuminating direct-voice communications recorded.

[The book in its English edition was published by Geo. Allen and Unwin, and is in the L.S.A. Library.]

And rose, where'er I turned mine eye,  
The Morning Star of Memory.

—BYRON.

\* We must guard against the supposition that he means that the spiritual substance of the mind is *shaped* in spirals. That, I believe, would be to give a wholly false and material—not to say absurd—conception to a spiritual reality. It is its *form*, or *essence*, to which he refers. Philosophically, there is a difference between "form" and "shape." "Shape" may be said to be an expression of "form." Our thoughts, for instance, possess form, but not shape. But when they are written, say, as *words* upon paper, then they assume certain shapes, but they are not the same things with the forms they represent and express.

## LIGHT,

5, QUEEN SQUARE, SOUTHAMPTON ROW, LONDON,

W.C.1. Tel: Museum 5106.

Telegrams: "Survival, Westcent, London."

COMMUNICATIONS intended to be printed should be addressed to the Editor. Business communications should in all cases be addressed to the Manager. Cheques and Postal Orders should be made payable to "LIGHT."

SUBSCRIPTION RATES.—Twelve months, 22/-; six months, 11/- Payments must be made in advance.

All applications for advertisements must be made to J. H. GORING, Graham House, Tudor Street, London, E.C.4. Tel: 13124 Central. Rates.—£10 per page; 10s. per inch single column; societies, 8s. per inch; classified advertisements, 9d. per line.

## "LIGHT" AND THE CAMERA.

We have observed the career of "spirit photography" for more than a generation—since the middle 'eighties, in fact. Without giving the subject more attention than was due to one out of many departments of psychic experimentation, all more or less important, we noticed some curious features about it. There were many detections of "fraud" arising simply out of an examination of the pictures produced, and it was observable, too, that some of the most obdurate sceptics were found amongst Spiritualists. We noted that the late Mr. Traill Taylor, a leading photographic authority, was entirely convinced of the reality of the matter by his own investigations, and later we came across professional photographers who had gone into the subject carefully and come out of it converted. Indeed, it is only a short time ago that a highly trained professional photographer told us that being at the time a non-Spiritualist he had the amusing experience of proving the truth of the matter to several Spiritualists who were either doubtful or entirely sceptical! (Life is full of these little ironies.) We attended meetings and heard the matter wrangled over with the same apparent impossibility of arriving at any conclusion as if it had been a theological dispute. We experimented ourselves with photographic mediums, but as the "psychic faces" which appeared were entirely unrecognisable by us or by anyone to whom we showed them, we gained no personal satisfaction, for we had made it a *sine qua non* that some familiar face should appear. Our own convictions were attained by examination of the evidence, fortified by cases which came under our attention of spontaneous examples of psychic results in the case of people who knew little or nothing of Spiritualism, and who were not "trying" for "spirit photographs." There was no "fraud" there.

Thereafter we watched the contest with much the same philosophic detachment as the dwarf in Harrison Ainsworth's story watched the ongoings of Gog and Magog, his giant companions. It seemed from the comments of the sceptics that every photographer who got "psychic extras" was *ipso facto* an impostor and everyone who accepted them as genuine was by the same reasoning a fool. We merely yawned over that. It was such an old tale. We had seen the same thing going on for ages in all the other departments of psychical inquiry.

We certainly took up the cudgels for certain mediums whom we knew to be absolutely honest and simple-minded who were denounced as cunning rogues by persons who, while posing as psychic researchers, were quite ignorant of the complex psychological elements of the problem, and who showed all the cocksureness that is the especial mark of ignorance. By taking counsel with expert photographers like Mr. H. W. Engholm, who knew all the tricks and traps of photography from A to Z, we learned many useful things. One of these was that it is quite impossible by mere examination of a photograph purporting to be of a psychic character to know positively whether it is genuine or not. So away went hundreds of "final judgments" and "considered verdicts" from critics

who had examined psychic pictures but had not been present when they were obtained.

We were led into these reflections by the perusal of an article in the August issue of the Journal of the American Society for Psychical Research, in which Mr. Eric J. Dingwall discourses of "Psychic Photographs in England." We shall have more to say later concerning this article. Meantime we may allude to Mr. Dingwall's complaint that hundreds of what he calls "smudges" have been "recognised" by "devout Spiritualists" who have visited the Crewe mediums. We can leave this deliverance to bring about its own condemnation among the many people who know the facts. There are, as we all know, people who would recognise the face of a deceased relative in the photograph of a decayed turnip. They are very credulous persons and as such may be classed with those who believe that it is possible to hoodwink hundreds of intelligent people, some of them trained photographers, by devices that would not impose on a fairly sharp child. Mr. Dingwall concludes that it is "all very puzzling and curious." It is indeed. It is complicated by the fact that many of the critics cannot understand that "psychic results" need not always involve the intelligent operation of spirits, and may take many curious and sometimes suspicious forms. The assumption that it is necessary to be a "devout Spiritualist" to believe in psychic photography is quite a fallacy. We have known many devout Spiritualists who are not to be convinced and some undevout non-Spiritualists who having tested the matter and become "converted" find the attitude of these Spiritualists very "puzzling and curious," because as everybody knows, or, if they don't, Mr. Whately Smith can tell them, Spiritualists are a credulous folk. They actually believe that life is not all a matter of mechanism and mathematics.

Meantime "the march of the Camera men" goes on, and if there is a certain amount of counter-marching with it we have no doubt about the result, holding with Walt Whitman that "all parts away for the progress of souls."

## PSYCHIC PHOTOGRAPHY AND THE FRAUD-HUNTER.

Mr. Stanley de Brath writes:—

May I endorse very sincerely the thesis of the Rev. Ellis Roberts that "it is a standing disgrace that while a trifling offence against property may be, and often is, punished with rigour, there is, outside certain narrow limits, no redress for the innocent man or woman whose good name it is sought to take away." As one who was convinced of psychic phenomena with considerable difficulty, I have every sympathy with the desire for incontrovertible proof. But it is one thing for a sceptic to consider even very plain evidence unconvincing; and quite another to make definite charges of fraud on preconceived grounds. No one is justified in accusing another on negative evidence; still less on presumptions that a certain fact *cannot* be true. I wonder if those who make such charges ever put it to themselves that they may *possibly* be mistaken; and if so, what they as honourable men will feel at having slandered the innocent; to say nothing of the intellectual position they will occupy when the phenomena are proved. In what esteem are those now held who denied the phenomena of materialisation and telekinesis as vehemently and positively as psychic photographs are now denied?

But the question is really one of elementary morality. It is a grievous wrong that a medium should be held to forfeit the ordinary privileges of a citizen just because he has psychic gifts that are not understood. Let fraudulent mediums be mercilessly exposed, but let the exposure be based on positive proofs, not on the syllogism: What I disbelieve cannot be true: I disbelieve this: therefore it is not true!

## "LIGHT" DEVELOPMENT FUND.

In addition to donations recorded in previous issues, we have to acknowledge, with thanks, the following sums:—

	£	s.	d.
Geoffrey Musgrave (South Africa) ...	1	5	0
L. B. ...	0	5	0

FAIRIES AND PSYCHIC PHOTOGRAPHY.—We direct the attention of readers to Mr. Reginald Span's article, "Spiritual Beings," on page 600.

## FROM THE LIGHTHOUSE WINDOW.

Sir Arthur Conan Doyle's long expected book, "The Wanderings of a Spiritualist" (Hodder and Stoughton, Ltd., 12/6 net) was published on Tuesday last. The extracts from the book which appeared in the "Weekly Dispatch" were sufficient to show that Sir Arthur has produced a vivid and intensely interesting story of his recent tour in Australia. We hope shortly to give a notice of this work.

The following is the arresting thought with which Sir Arthur closes his book: "The human race is on the very eve of a tremendous revolution of thought, marking a final revulsion from materialism; and it is part of our glorious and assured philosophy that, though we may not be here to see the final triumph of our labours, we shall, none the less, be as much engaged in the struggle and the victory from the day when we join those who are our comrades in battle upon the further side."

Sir Oliver Lodge, in Edinburgh on September 6th, delivered an impressive address on "Speech Through the Ether, or the Principles Underlying Wireless Telephony." He spoke of the ether of space as the most real thing, the stuff of which matter is made, and which holds matter together. It penetrated into the heart of the atom, he said, and extended into space to distances inconceivable by man. "It can do everything except transmit sound. How then can speech be transmitted through it? The answer is, by converting sound into energy—in other words, into ether waves, and reconverting the energy into sound."

The Edinburgh correspondent of "The Star" writes: "How this is done, he explained with a lucidity that was wonderful, considering the difficulty of the subject. The lecture was illuminated by some phrases which are worth quoting. For instance, he warned against those who always doubt. 'They may end by doubting their own existence.' At one point he clapped his hands twice in quick succession. The interval was longer, he said, than the time it takes ether to travel from there to New York at the rate of 186,000 miles a second. The size of an electron compared to that of an atom was, he said, as that of a flea to that of the great hall in which he was speaking."

Sir John Ewing, the Principal of Edinburgh University, in proposing a vote of thanks, said he had only one criticism to make. There was a serious gap in Sir Oliver's historical sketch. He had made no mention of the invention of selective tuning, which was his own, and without which wireless telephony would have been impossible.

In its list of "Books to Read," the "Weekly Dispatch" (September 11th) includes W. T. Stead's "Communication with the Next World."

In the "Picture Show" (September 17th) is a picture of Miss Estelle Stead on horseback enjoying a morning ride in Hyde Park. In an accompanying paragraph we are told that "Miss Stead was once upon a time on the stage, but she has given it up in favour of writing." Yes, and has combined with her writing other interests, we might add.

The British Association this year is keeping to "safe" and orthodox lines. In the Psychological section no opportunity has been afforded for the discussion of any subject on the fringe even of psychic research. Last year Dr. Prigmore, of Cambridge, spoke on Telepathy, but this year the subject is tabooed.

Sir William Barrett's lecture before the Glasgow Society for Psychical Research, at Glasgow, on September 5th, attracted a large audience, many having to stand throughout the proceedings. The title of his address was "Psychical Research: Its Aims and Some of the Results Already Achieved," and he illustrated his remarks with lantern slides of results of experiments and of some of the apparatus employed in investigation.

Sir William, at the outset, congratulated the new sister Scottish Society for Psychical Research on its work, and said he expected it to achieve results of great value. In a passing reference to the reports of the committee appointed by the general Assembly of the Church of Scotland and of the Bishops' Committee appointed by the Ecumenical Council of the Church of England, he commended them to all sceptics and scaremongers. The whirligig of time indeed brought its revenges, he remarked, in recalling the scorn and uproar with which a paper on the subject, which he had submitted to the British Association in Glasgow forty-five years ago, was received. Happily he had lived to see an entirely new opinion, and, whilst there would always be vociferous Sadducees and sceptics, the profound interest in

psychical research throughout the civilised world was the best testimony to its paramount importance.

Mr. J. Arthur Findlay, who presided, said that a great change had come over public opinion during the last forty years. Prior to that public opinion and scientific opinion were definitely hostile to psychical research. Twenty years ago this hard crust was hardly broken, but to-day they could talk about the subject without being put down as victims of fraud and delusion. As a result of investigations and the mass of evidence accumulated we now knew that phenomena did occur which science was willing to regard as supernatural.

Mr. A. Vout Peters has shown us an interesting relic of the past in the shape of a copy of the drama, "The Flowers of the Forest," performed at the Adelphi Theatre in 1847, in the cast of which appears the name of Miss Emma Harding, who afterwards, as Mrs. Emma Harding Britten, came to take so leading a part in the Spiritualist movement.

The Glasgow "Bulletin" attributes to Sir William Barrett this story of Bernard Shaw and his mother. Mrs. Shaw, whose forte was music and who at normal times could not draw a line, was an extremely sensitive lady, and in certain supernormal states would sometimes draw amazing and accurate representations of ferns and fronds. This, it was held, was unconscious action due to the intervention of an extraneous spirit. How her son viewed these strange productions was illustrated by the characteristic Shavian comment on one of these occasions: "Mother, you are qualifying for a sign-painter in heaven."

The Rev. G. Vale Owen, in the "Weekly Dispatch" (September 11th), speaking of spirit lights and their power to illuminate material objects, says: "There is still a lot of research to be done in this direction which would well pay electricians for any time and trouble they might be willing to expend. It must always be remembered that all psychic manifestations are in accordance with some natural law which it is entirely consonant with true scientific principles to investigate. We give to the world our facts and to these, where we are able, we add our interpretations. But such explanations can be but tentative because, for the most part, they are not those of trained scientists."

He adds: "Here, for instance, is a whole series of facts touching those branches of science which deal with optics, electricity and dynamics. We ask those who are interested in these sciences to accept our facts but not our interpretations, which we only hazard as suggestions. Those may be proved to be right or wrong by those who are more qualified to solve these problems. But of the facts we are sure, and feel we have a right to invite expert scientists to examine these facts first and then to give us their considered judgment."

F. Turner (Leicester) sends us an extract from a letter from a brother in Ontario who had been absent from the family in England for many years, relating a very real and wonderful vision he had had in which he was back among them, talking to them all, including his mother. He awoke with a conviction that the latter had just passed away, and told his wife so. He afterwards learned from home that this was indeed the case and that the transition had taken place, as nearly as he could judge, and allowing for the difference between the two countries, at the exact time of his vision. In his letter the brother wrote: "I hope you will not think this foolish. I am very practical as a rule, but I feel I was privileged to speak with mother, after so many years, before she passed away."

In the "Fortnightly Review" for September appears the paper on "The Work of the Society for Psychical Research," read before the members of that society by the Hon. Mrs. Lyttelton on July 13th last. A summary has already appeared in our columns.

A Viennese hypnotist is stated to have solved the mystery of several recent disappearances in the Austrian Alps, after police, police dogs, and search parties had failed. In the last few weeks ten visitors have vanished, leaving no trace, says "The Daily Mail," and the hypnotist was induced to investigate the disappearances. During a long trance his medium cried, "They've killed him and thrown his body in the mountain stream." From her description of the scene the police were enabled to identify the spot, and an hour later the mutilated body of a tourist was recovered. The assassins are said to have been arrested and charged with the murder of five visitors.

We see that a fifth edition is to be published of "Angels Seen To-day," by the Rev. G. Maurice Elliott and Irene Hallam Elliott.

## IN DEFENCE OF MR. HOPE.

SOME REFLECTIONS ON HIS CRITICS.

BY THE REV. ELLIS G. ROBERTS, M.A. (OXON).

## PART IV.

One of the most noticeable features of modern thought, as contrasted with that which prevailed so late as fifty years ago, is the disappearance of certain lines of demarcation which were then assumed to be fixed and absolute. The classifier of those days despised compromise: this thing was an animal, that was a vegetable: there was no half-way house. One thing was material, another thing was spiritual: the two kingdoms were separated by bounds that could not be passed. Some of us are not quite so dogmatic in the present. Spirit has ever been beyond the widest conceptions of the wise: "higher than heaven, what can he do? Deeper than hell, how can he know?" Matter becomes more and more mysterious the more it is explored: who shall define the limits within which the one may act upon, or interpenetrate, the other? Themselves so little known, it is the wildest presumption that tries to determine their mutual relations.

Theoretically my proposition will be accepted on every side: in practice most men assume its opposite. They are, quite honestly, unaware that certain arguments constantly urged against Spiritualism pre-suppose that we possess a complete knowledge of spirit conditions. Mr. Whately Smith provides an illustration quite to the point. He scoffs at the idea of a psychic transparency. Now of course if he possesses a complete knowledge of the methods of spirit collaborators on the other side with their colleagues on this one, and knows that the work of the former never shows indications of the use of a transparency, then he may legitimately take such indications to be proof that what is offered as a joint production of workers on two adjoining planes is really nothing but a human fraud. But to the possession of such comprehensive knowledge Mr. Smith has not as yet laid claim. Therefore he cannot possibly decide by mere inspection of a negative what its origin has been.

Mr. Smith dismisses Mr. Tweedale's hypothesis of a psychic transparency with "the loud laugh that tells the vacant mind," but the laugh shall not long rest on his side. His incredulity is due to the fact that he cannot free himself from one of the most obstinate "errors of the vulgar." This is that there must be of necessity a total discontinuity between the conditions of incarnate and discarnate being. We find ample illustrations in popular hymns. The most stalwart advocate of daily services will hardly maintain that, unless some revolution takes place in his likes and dislikes, he will really enjoy a state in which "congregations ne'er break up, and Sabbaths have no end." Obviously there must be assumed some great discontinuity in the matter of taste. Apparently Mr. Smith expects some similar disparateness in the matter of capacity. Balbus, incarnate, has to build his wall in the sweat of his brow, with material stones and mortar: has Balbus, discarnate, the power to build a palace, like an Arabian Nights genie, by waving a wand, and murmuring an incantation? At any rate we must credit him, it seems, with the power of producing a photograph which shall afford no clue to the methods of the artist. I congratulate Mr. Smith on his rigid adherence to the ontology of Hymns Ancient and Modern. But I do not share his opinions. Balbus, discarnate, when he enters the material sphere, must be subject to serious limitations: he may be compelled to adopt methods more or less akin to those which obtain among his incarnate brethren. If so, perhaps Mr. Tweedale need not await the permission of Mr. Smith before conjecturing what such methods may be. He has had forty years' experience of photography, and received practical training as astronomer, optician, chemist, electrician and general mechanic. In addition he possesses, as I can testify, a certain bull-dog tenacity of mind which compels him to freeze on to a difficulty until he has completely mastered it. Mr. Smith, on the other hand, loves the *conclusio per saltum*—jumping to his conclusions. To revert to a comparison which I have employed a little while ago, he reminds me of the dog that snatches up his piece of meat and runs away without waiting to settle accounts with the butcher. I advise Mr. Smith not to get to grips with Mr. Tweedale unless he is quite prepared for a fight to a finish.

Credulity, by the way, is not developed by the exercise of practical arts such as that of the chemist or electrician. It has to be kept under control, or the result may be a serious accident. Mr. Smith's habits of jumping to a conclusion would be extremely dangerous if practised in a dispensary, or in the neighbourhood of a dynamo.

At this juncture I ask for my verdict. My points are as follows:—

A fraud such as is imputed to Mr. Hope is a moral offence of the deepest dye.

To impute a moral offence to any man or woman without cogent evidence in support of the charge is also an offence against morality. (See the Ninth Commandment.)

That of this last offence Mr. Whately Smith and Mr. Vincent Patrick are clearly guilty.

I am so confident of my verdict that I at once plead for a light sentence on the offenders. They are young, quite curiously innocent of experience, and obviously entirely devoid of any sense of responsibility. Perhaps they do not regard falsehood as a serious matter: witness their association with Mr. Bush. And obviously they have been led into bad courses by evil example, for they are not such as initiate anything of their own. As Private Ortheris sagely remarks, "Men is sheep, bloomin' sheep." We can hardly therefore be surprised when the thoughtless baa-lamb frisks along in the steps of the old bell-wether. Whatever may be the sins of Mr. Smith and his colleague they are totally guiltless of originality.

My argument, so far as the pamphlet is concerned, is now at an end, though for convenience I have twice to mention the name of Mr. Patrick. Its authors are not responsible for all the absurdities so freely promulgated by the enemies of Mr. Hope. For example, they do not tell us of that marvellous secret service which, according to certain wise-acres, is at his command, though their case cannot stand without such a supposition. I now purpose to offer certain general considerations founded upon the data supplied so abundantly in *LIGHT* during the present year. These data are supplied by witnesses who do not hesitate to give name and address. I shall take a working hypothesis and consider the probabilities for and against it. The hypothesis may be stated very briefly. Mr. Hope is a fraud. Taking this as our basis we readily ascertain that he must be, among other things, a superlative conjurer, an artist of no mean merit, and perhaps a *savant* of the first class: in addition to which he must have the command of capital, and be at the head of a very efficient band of spies.

His ability as a conjurer must be quite remarkable. I have studied Mr. Patrick's section regarding fraudulent methods. It is decidedly interesting, and I would suggest that it might profitably be published, bearing some such title as "First Steps in Fraudulent Photography." By a Gentleman of Distinction." But this invaluable *vade mecum* for the practitioner of dishonest art does not provide for all contingencies. What is the poor rogue to do when far away from home, shut off from his beloved dark room, debarred the use of his trusty camera, his chemicals, and his prepared background, and restricted to the part of a looker-on while an unsympathetic professional performs all operations from beginning to end? (*LIGHT*, p. 350). For instances of other feats performed under conditions hardly less stringent than these the reader may refer to *LIGHT*, pp. 172, 254, 286 and 303. Obviously Mr. Hope must be a clever conjurer. Now a curious fact is that he is quite untrained. This is obvious to anyone who observes his hands, and notes the entire absence of "patter" during his operations. Feats such as are described in the evidence above cited have been by excellent judges declared to be impossible. But I am not fond of the word, and prefer to claim that such powers are not likely to be possessed by more than one in every hundred thousand working-men in Great Britain.

He is also an excellent artist. Some of the work he has produced during his career of crime is really exquisite, as I can personally testify. Now I have known artists among working-men, but I do not think that Mr. Hope's chances of attaining such skill as he displays in the intervals of his labours, legitimate and illegitimate, can be more than one in a thousand. To keep up his practice in conjuring must take a good deal of his time. Of course he may in his early days have taken lessons in art from a Royal Academician, but I should like to see an affidavit to that effect.

Combining the results of these probabilities according to the rules of mathematics we find that the probability in favour of our hypothesis is one out of a hundred million.

Apparently also he is a *savant* of no mean acquirements. In my more prosperous days I have examined with much interest the catalogues of great opticians—Messrs. Zeiss, Steinheil, Ross, Cooke and Sir Howard Grubb. But I did not find in them anything corresponding to the lens to which reference is made by Mr. Patrick. Nor do I find elsewhere a description of the very potent chemicals to which he alludes. Perhaps, during intervals of working at his bench, conjuring, and practising the fine arts, Mr. Hope finds leisure for research work in some well-concealed laboratory? I fear that such meritorious industry is rare in these days of idleness. Mr. Patrick, however, may be thinking, not of Mr. Hope, but of Mrs. Deane, and owing to this uncertainty I leave a very high possible factor out of my calculations. But there can be no possible doubt about the next assumption that has to be made. Mr. Hope must certainly be at the head of a band of confederates of remarkable accomplishments and astonishing loyalty.

To consider this point detail by detail would be a task beyond my powers. I must be content with a sketchy treatment. A lady dreams a dream in Scotland: it is verified in Crewe. A gentleman receives a message in Belfast: it is confirmed at a sitting with Mr. Hope. The latter must have his confederates in both places: as it happens, the recognition in each instance is strikingly evidential. Visitors come upon him, as they think, unawares, but he is always ready: he is never afraid of giving a sitting. Grant to the full the difficulties attending recognition, yet there

are plenty of instances where very little doubt could be entertained if the photo were one of normal origin brought into a court of law in some question of identification. Mr. Hope must therefore have a good stock of photographs from which to make his copies. How did he get them? Surely through his agents. Some of these photos, by the way, date from far back, so that the foresight of the said agents is much to be commended. In addition to this he must have literary confederates, some of whom are specialists in the composition of "banal rubbish," while others, as I can testify, write very good sense in something better than passman's Latin—there are also communications in very respectable Greek: some impoverished scholar, I fear me, has gone wrong. This band of confederates can hardly number less than twenty, and surely Mr. Hope must pay each of them at least four pounds a week. This brings his salary sheet at once to over four thousand pounds per annum, to which must be added travelling and incidental expenses. Profits on sales will, I should calculate, just cover the cost of those very remarkable chemicals of which, according to some authorities, he holds the secret. Taking one consideration with another I estimate that Mr. Hope's balance sheet must show a deficit of five thousand a year.

Mr. Hope can therefore hardly be a syndicate working for profit, as is occasionally suggested by the more knowing among his critics. I hazard a conjecture of my own. Mr. Hope is a gentleman of considerable private means, and of eccentric tastes. It is by preference that he lives in a dingy street in an unfashionable town, goes about in workman's clothing, and lives on workman's fare. Meanwhile he spends five thousand a year on a very peculiar and decidedly objectionable hobby. His motive for this eccentric conduct might be described in imposing verbiage borrowed from "Scrutator" or Mr. McCabe. But I prefer to call it "pure cussedness."

And now for a final review of our probabilities. Let us consider that marvellous production of the "commonsense" critic—the secret agent of the Medium's Bureau. What a wonder he is! He has traced out the kith and kin of intending sitters in all degrees of consanguinity: he can locate a wife's father's sister, or a husband's sister's son, and if needs be he can produce a photograph of a long-deceased father-in-law. He has, notebook in hand, pervaded our back-yards, and taken down the names of the poultry. But enough—we are never safe from these agents—men from whom the visions of our slumbers are not hid. And mark you—for this point is most important—they are loyal almost beyond the bounds of credibility. When has one of them betrayed his chief?

I ask for odds of a thousand to one against the probability of Mr. Hope's having an adequate staff of such super-rascals at his command, and another thousand against his possessing the means to pay them. This brings the probability of our hypothesis up to one in a hundred million million. And at this point perhaps our calculations may fittingly find rest.

I have for many years carefully analysed and compared the various explanations offered as alternatives to the acceptance of the claims of Spiritualism, from the "commonsense" of "Scrutator" to those of the metaphysicians with whose intellect mine is akin. My conclusions are seldom expressed in the dignified language which is conventionally supposed to be appropriate to the scholastic, but they are the results of very hard working on the part of a mind saturated with the spirit of the schoolmen. To that spirit verification is a necessity, and inaccurate thinking is a crime.

The explanations offered as alternatives to the acceptance of Spiritualism are incalculably more difficult to believe than the claims of Spiritualism itself.

## THE HUMAN AURA.

The information we published last week regarding the use of a combination of coloured glasses as a substitute for the Kilner screen for the purpose of seeing the human aura has excited the utmost interest. We have had numerous applications for the glasses of Cobalt Blue and Chance's Signal Green, and our small stock was quickly exhausted. A further supply has, however, been obtained, and is available on application. Where possible the glasses should be obtained personally, owing to the risk of breakage through the post. The cost for the two glasses is one shilling, or by post one shilling and sixpence.

Already we have met several investigators who claim that by means of the glasses they can see the aura, though only faintly. Others confess their complete inability to see anything. This was exactly the case with the Kilner screens.

Conditions, however, require to be studied, especially those of lighting, also the length of time during which the observer shall look through the screen. Some may require a longer time than others.

With regard to light, Mr. Parker, whom we quoted last week, speaks of the hands being held "in a moderately good light or against (but not close to) a really dead black background." Now, these conditions of lighting differ materially from those described by Dr. Kilner. He writes ("The Human Atmosphere," p. 4):—

## SCIENCE AND THE RESURRECTION.

SCIENTIFIC DEFENCE OF THE GOSPEL STORY AS A "PUBLIC SCANDAL."

Dr. Ellis Powell tells us that he has sent the following letter to the "Church Times" in reply to an attack upon the Rev. G. Vale Owen in last week's issue of that journal. We trust it will receive the same publicity as the attack:—

To the Editor of the "Church Times."

SIR,—I read with some interest your criticism of the writing of my excellent friend the Rev. Vale Owen with regard to the Resurrection. You complain that Mr. Vale Owen "calls it materialisation." You make some allusions to his analysis of the Event; and you add that while such "profanity" would be "disgusting" if it came from the pen of an "irresponsible journalist," it is "a public scandal when it proceeds from a priest of the Church." I do not, of course, know how many times you have yourself witnessed the phenomenon of materialisation, in the relatively humbler fashion in which psychic investigators know it. I presume, however, that before denouncing the relevancy of a scientific fact, in application to the most pregnant Event in the history of mankind, you took the trouble to examine the fact itself.

"If," said the late Bishop Westcott ("Revelation of the Risen Lord," p. xvii.) "if it were supposed not only that the Risen Lord was the same Person as before, but that He was raised to the same conditions of life as before, then His vanishing from Emmaus (for example) would be an insuperable difficulty; but if this phenomenon be taken in connection with the narrative which precedes, it helps to give that conception of a true human life, realised under new conditions, which illuminates our view of the other world." The scientific hypothesis of which the germ is contained in this passage was worked out in wonderful detail in Latham's "Risen Master." Once more, Professor Bonney, an hon. Canon of Manchester and former Hulsean Lecturer, employs it in defence of the credibility of Christianity in his "Present Relations of Science and Religion," published in 1913. He says, at p. 169:—

"If we accept, as a basis for argument, the statements which are made in the New Testament about the Body of the Saviour after His Resurrection, we seem to be entitled to infer: (1) that a change had occurred in it owing to which He was not so readily recognisable as He had been before His death on Calvary; (2) that the body could materialise (to use a modern phrase) and dematerialise at His will, and that this property must also be extended to His garments."

If the discussion of this hypothesis, and the employment of the word "materialisation" would amount to "disgusting profanity" in the case of an "irresponsible journalist," and swell to a "public scandal" where the offender is a priest, what is to be said where the culprits are respectively the sainted and erudite Bishop of Durham and a former Hulsean Lecturer?

The truth is that nobody who has witnessed materialisation and dematerialisation by humble but devoted spirit operators (as I have done scores of times), and who has utilised the scientific experience thus gained for a re-examination of the original Greek of the narratives (as I have done) can fail to see that Mr. Vale Owen and his distinguished fellow-investigators are right. How the scientific vindication of the historicity of the Resurrection story can possibly be a "public scandal," even when performed by a priest of the Anglican communion (of which I am myself an unworthy member) passes my comprehension.

Yours faithfully,

ELLIS T. POWELL.

"In the first place the light must not be too bright. The requisite amount has to be determined at each observation, and experience is the only guide, as some persons can best perceive the aura when the light is much too bright for other people."

How necessary it is to discover the proper conditions may be judged from Dr. Kilner's remark that "A number of people have tried to see the aura and failed, some through faulty arrangement of the light, some through straining of the eyes, and others again through various misunderstandings, all of whom have been able to perceive it quite easily under proper conditions."

Dr. Kilner recommends the beginner to get someone to hold his hands about a foot in front of a black background, on the same plane and parallel to it, from eight to ten inches apart, with his fingers extended. It is important to note that he says that the window blind should be so arranged that the hands to be examined are just clearly visible to the observer as he stands with his back to the window, and shades them with his body. Dr. Kilner arranged a second blind coming from the bottom of the window, the top and bottom blinds when drawn leaving an aperture just sufficient to give the requisite light.

Mr. Parker remarks that in experiments in seeing the human aura, "a certain knack is required, such as is required in reading some optical instruments, a little difficult to describe in writing, but when once caught is simple enough."

## THE POWER OF THE EYE.

A FORCE THAT CAN ATTRACT, REPEL OR COMMAND.

BY MRS. F. E. LEANING.

During the last two months or so, since Dr. Charles Russ made known his invention for proving radiations from the eye, we have heard much of "optical waves" and theories in connection with them. So far, the discussion has proceeded along the high road of science, but it may be permitted here perhaps to take a gentler way through By-path Meadow in the same direction. The first of the "free associations" related to the subject comes as a remembrance of an old copy of Coleridge's "Ancient Mariner," who held the unwilling wedding-guest more effectually by his "glittering eye" than even by his hand. This book was illustrated by fine steel engravings, one of which represented the seraph-band, "Each one a lovely light," whose brilliant eyes shot forth long trembling rays as they stood in a group by the mast. To be sure, the artist here enriched the poet's conception with something of his own, which made the effect even more telling. Perhaps he had heard rumours of a woman in a little distant German town, the seeress of Prävorst as she was afterwards called, who claimed to see these rays coming from the eyes of various people (Kerner, "Seeress of Prävorst," Pt. I., ch. ix). In Reichenbach's "Dynamics of Magnetism," etc., Treatise I., he says, "I have known a great many persons who, having been put into mesmeric sleep, have declared that they have seen

being stared at recorded. Other experiments with a plurality of stares and with 'willing' proved similarly inconclusive."

A thousand negatives, however, do not invalidate a single positive, and we have more than a single positive witness in this case. Individuals possessing a special "power of the eye" do exist, even if they are not numerous. Two years ago a correspondent of the "Occult Review" wrote for enlightenment on the "uncanny gift" she appeared to be possessed of, in spite of her eyes being "quite ordinary looking, a mixture of grey, green and blue." Yet these eyes had evidently what some people call drawing power. "Directly I look at anybody," she says, "even quite a fleeting glance, it may be only at the person's head, hands, feet or back, and though we may be quite a long way distant from each other, that person feels the sensation at once, and looks back in my direction." She adds that the faculty is beyond her control, and she can only avoid looking at people so as to prevent their attention being directed to her. A very interesting comment on this was made by another reader, who says that this lady evidently possesses "in a very marked degree, and uses unconsciously, magnetic or mesmeric power which under proper training would be of much service to others, as in Healing," that the eyes are the readiest channel by which this power can escape, that it is under the control of the will, and is an endowment of persons

### BLUE LIGHT ISSUING IN COPIOUS STREAMS

from my eyes, when I have concentrated my thoughts in the acts of volition or study. This is so common that I know there must be thousands of corroborations of the fact, instead of hundreds, as at present."

These "thousands of corroborations," however, resting on the statements of sensitives, formed only a "ton of theory," which is outweighed in the estimation of many by the ounce of fact supplied by the movement of Dr. Russ's celluloid spindle within its cylinder in obedience to the look only of the operator.

If the material object thus responds to what Reichenbach claimed to be a motive power exerted by the will and brain through the eye, is it irrelevant to attribute other and higher effects to it sometimes? "Katie King," for instance, saying that the light pained her, but the gaze of observers hurt her even more, adds, "Your eyes act on me like burning glasses" ("Spiritualist," September 12th, 1872). Miss Bates, in "Seen and Unseen" (ch. vi., cont.) describes how a sensitive hostess was made seriously uncomfortable, and actually driven from the table, by the persistent staring of a black-eyed girl, who thought that she excused herself by saying she "only wanted to see if she could make Mrs. Peters look up at her," and was incredulous of the explanation that "sensitives may be as much upset by this sort of thing as another person would be by a blow on the back." In "Lavengro," however, Borrow has described his hero as affected more gently, but unmistakably in the same way, by Jasper Petulengro hovering about the edge of the crowd and watching him, and the gipsy is shown as perfectly understanding what he was doing, and the effect on his "gentle brother" by adoption. This was probably an incident from Borrow's own life, or founded on his own observation, but it will be endorsed by popular belief. It has even been made the subject of one of those solemnly-conducted and ineffectual series of experiments which the Leland Stanford Junior University indulges in (see "Proceedings," S.P.R., XXX., p. 265). One thousand tests of the "feeling of being stared at," and of "willing people to turn round" were carried out by students in the psychology classes, the results of which "were negative." When it is considered that

### WE HAVE HERE AN UNKNOWN FORCE

existing in variable and un-measurable degrees in the operators, brought to bear on subjects whose degree of sensitivity is also variable and un-measurable, it will be seen that there is a preponderance of x in the matter. Yet unless the power either to act, or to perceive the action, were nil in all the persons concerned, it is surprising that some definite results should not have been obtained with so large a number of tests. "When the believers (who numbered 77 and 59 per cent.) objected that the laboratory conditions differed too much from those of real life, another thousand experiments were made . . . but in no case was the feeling of

as the first writer had stated that she was.

The specially suggestive point here raised is the connection of mesmeric power with healing, and their combined action in the look. For we recollect that Mesmerism was characterised at its birth by its use for healing purposes. Bailly, one of the scientific committee appointed to investigate Mesmer's proceedings, says in his report: "The magnetizer acts by fixing his eyes on them," that is, on the patients. This was the practice of the early mesmerists, and though it would now be considered only as part of the total "suggestion" conveyed to the subject, need we be considered guilty of inexcusable superstition if we still think there are powers resident in the human gaze that raise it into a category of its own? Whatever may result from the use of mechanical substitutes, this, at least, is equally direct and effectual. We find it exercised by the Apostles. Peter and John, when they found the lame man at the Beautiful Gate, and were minded to heal him, are forcibly described as fastening their eyes upon him, and giving the imperative order, "Look on us" (Acts, iii., 4). Paul, again, desiring to dominate Elymas the sorcerer, "set his eyes on him, and said . . . 'thou shalt be blind, not seeing the sun for a season.'" And immediately there fell on him a mist and a darkness" (Acts, xiii., 9). Did no irresistible magnetism clothe the stern and upright look of the great servant of God when he accomplished this act? Or again, when he found a cripple at Lystra and "steadfastly beholding him, said with a loud voice, 'Stand upright on thy feet.' And he leaped and walked" (Acts xiv., 9, 10).

The use of the eye to enforce command or appeal, to express affection, or to indicate the degree of penetration or intelligence, is the prerogative of ordinary humanity, and in their due proportion, of the animals. The "evil eye," the look that conveys the will to injure, is rightly shunned, and the benevolent and kindly gaze calls forth an answering glow of pleasure and goodness. But what

### STRANGE POWER DOES THE REPTILE USE

progressively to attract, intimidate, and finally draw its unwilling prey within its reach? "Fascination," says Bacon (Nat. Hist., §944) "is ever by the eye," and a scorpion, which has at least six eyes and some sub-orders as many as eight, ten, or twelve, has been observed to use the same means to catch other spiders or a fly. The reluctance of animals to meet the direct gaze of man may have something to do with a force unconsciously exerted by him, and superior to their own in psychic effect. There is a memorable passage in the "Jungle Book," where Mowgli, the wolf-bred boy, is instructed in this fact by Bagheera, the Black Panther. He invites Mowgli to look at him, but in half a minute has to turn his head away. "Not even I can look

thee between the eyes, and I was born among men, and I love thee, Little Brother. The others they hate thee because their eyes cannot meet thine—because thou art a man."

Another striking incident of this nature occurs in the strange story of "Elsie Venner," but with this difference, that it is the snake-power of Elsie's own "diamond eyes" that overcomes the serpent's, and saves Bernard's life. This is probably considered by most readers as clever fiction and nothing more, but in the preface to the first edition, in 1861, the author, Dr. Oliver Wendell Holmes, states that since beginning the story he had received the most startling confirmation of the possibility of such a state of things as he had depicted in his leading character. As he held the chair of Anatomy and Physiology at Harvard, he had ample opportunity for such corroboration. It might naturally be expected that the powers of fascination possessed relatively by the human and the serpent organism would be raised to a much higher degree where the two were combined than in either alone; and hence the man's inferiority in the given circumstance. Yet few would desire a gift so strange, but rather the wholesome charm within the power of all, which proclaims the benevolent soul within, like that of Polixenes in the "Winter's Tale":—

"Make me not sighted like the basilisk:

I have look'd on thousands, who have sped the better  
By my regard, but kill'd none so."

### THE COPENHAGEN CONGRESS.

MISS SCATCHERD ON SKOTOGRAPHY.

Miss Felicia R. Scatcherd delivered an address on "Skotography—Thought Photography and Allied Phenomena" before the members of the Psychical Research Congress at Copenhagen on August 30th. It was a cosmopolitan audience, and lacking an interpreter, Miss Scatcherd, with that wonderful resource so typical of her, spoke from time to time in French and German, as well as in English.

She outlined how in 1903, when she first discovered that images could be recorded on sensitive plates without exposure to light (that is, without the use of a camera) all the photographers and scientists she met denied her facts, and said that she had been deceived. When the images obtained consisted of faces of persons, and messages, Spiritualists claimed them to be spirit photographs, and were the only ones who believed her statement. From the outset she felt that the camera would prove a most valuable instrument of research in experimental psychology. Thus she left no stone unturned in her efforts to induce scientists to repeat her experiments. In this she did not succeed, but perceiving that the word "spirit" was a stumbling block to the scientists, she coined the more accurately descriptive term "skotograph" for those images which were obtained without the use of a camera.

The new nomenclature almost immediately produced admirable results. For one thing, scientists set to work to show that she was mistaken in her conclusions. M. Guillaume de Fontenay, for instance, ridiculed the idea; he insisted that Miss Scatcherd's "skotography" was only his "chemiography," and set about faking photographs to show how easy the process was. But he soon discovered the truth, and was the first scientist to adopt the term "skotography." This he did in a lecture delivered only a day or two before his tragically sudden death, and at which, through the kindness of Commandant Darget, the pioneer of Thought Photography, Miss Scatcherd was able to be present. Having thus established the scientific status of Skotography, Miss Scatcherd went on to exhibit illustrative lantern slides already familiar to those who have attended her lectures to the members of the London Spiritualist Alliance. Many other interesting slides were shown, including reproductions of psychic extras obtained by Sir William Crookes at sittings with the Crewe Circle.

Miss Scatcherd concluded an impressive address with an account of the important investigations in Psychic Photography undertaken with her at Crewe by Dr. Lindsay Johnson, and already recorded in LIGHT.

DR. CARRINGTON ON RESEARCHES IN MEDIUMSHIP.

Dr. Hereward Carrington, in the course of a paper on "Physical and Psycho-physiological Researches in Mediumship," discussed the question of some newly discovered energies of the body, in the light of psychical phenomena; as well as the question of human (vital) radiations in relation to such manifestations as those witnessed in the presence of Eusapia Palladino and other mediums. Light was thus thrown upon other obscure phenomena, such as psychometry, the aura, haunted houses, and various physical phenomena, e.g., materialisations. A suggestion was offered as to a possible method of facilitating telepathy by means of certain electric waves. Dr. Carrington also gave a description of the apparatus which it has so far constructed, and of the methods by which various psychic phenomena may possibly be duplicated or reproduced by electrical and physical means, as for example: The artificial construction of phantoms, and an experiment by means of which the "astral

body" might be rendered visible, through ionization. Some recent tests were described, in which unaccountable losses of bodily weight were observed, and recorded by means of delicate scales.

### THE PLACE OF MAN IN THE UNIVERSE.

By LILIAN WHITING.

That humanity is a separate "kingdom" as distinct from the animal kingdom as is that from the vegetable, or the vegetable from the mineral, is the conviction of a renowned Polish scholar and researcher, Alfred Korzybski, who from great resources of knowledge, evolves a law that disproves Darwin's belief that the physical body of man is an evolutionary development from the animal. Count Korzybski offers an entirely new concept of the nature of humanity. He points out that the animal instinct is to take; the human instinct is to create, to serve, to give. The animal is space-binding (moving freely in space); the man is time-binding—constantly producing greater and better results in less time.

It is more than a mere coincidence that a remarkable new book, "The Manhood of Humanity," appears in the year 1921. An eminent critic says of this work, which is about to be issued from the E. P. Dutton house in New York:—

"What Euclid did for geometry; what Francis Bacon did for positive science; what Newton and Copernicus did for mechanics—that is what Korzybski has done for man. Not a new theory, but the discovery and proof of a new basic law."

The author marshals proofs, apparently undeniable, that the human and the animal kingdoms are in entirely different dimensions. Man is not "a beast plus a soul." He is a spiritual being; he must live in accord with spiritual laws. Only by these laws can he truly develop his potential qualities. A fish cannot live in the air; a bird cannot live in the water; nor can man live as an animal. All the disorders; all the distress; all the tragedies of human life are primarily due to the fact that man so largely lives by laws not adapted to him. The great leaders and benefactors of mankind have been those who transcended the animal laws and thus lived from the higher plane. Again, to quote the critic to whom I have referred:—

"In the seventeenth century Lord Bacon wrote his 'Novum Organum,' and the principles he stated there made possible all wonderful achievements in our positive science and material life. The twentieth century sees the appearance of Korzybski's 'Manhood of Humanity.' It formulates with even greater force the principles upon which the human relations are based. The imperfect understanding of these has kept us for ages in welter, leading from famine to war, from pestilence to revolution, creating untold misery. . . . We are men, not animals. We are Time-binders, not Space-binders. Therefore not to the strongest or the crookedest, but to those who serve best and longest—those who bind time the best—should we give the highest rewards. A poet is important for he liberates Time-binding energies. . . . We are still making the monumental mistake of estimating work in terms of horse-power instead of values of service and ideas."

Liberating and calling into service man's time-binding capacities, you increase his efficiency a thousand-fold. Man must be elevated to his true dignity and power as a time-binding agent. Korzybski reveals the incalculable force of the Golden Rule, as the Law of Humanity. The book is one so remarkable that I (for one) am urging upon all my friends the necessity of getting it—honestly if they can; dishonestly if they must, but, anyway, to get it! Jestings aside, Korzybski certainly presents a view that fascinates the attention.

### MR. EVAN POWELL.

FAREWELL MEETING AT MERTHYR.

On Sunday, the 4th inst., Mr. Evan J. Powell, resident minister of the Spiritualist Church at Merthyr, and one of the most remarkable of mediums, terminated his connection with the church there, in consequence of his removal from the town to take up his residence at Paignton, South Devon. There were large congregations at both morning and evening services, for the event occasioned deep regret mingled of course with heartfelt wishes for Mr. Powell's success in his new sphere of labour. The Merthyr Temple was opened in February, 1910, and registered as a place of worship, Mr. Powell being appointed resident minister. Under his leadership the church flourished, and by November, 1919, it cleared off the whole of an initial debt of nearly £500.

Next week we propose to give some account of Mr. Powell's wonderful psychic gifts and the evidential phenomena occurring in his presence. For power and variety they stand out conspicuously in the records of mediumship at large, for Mr. Powell is not only an orator of great eloquence but a medium for materialisation and the Direct Voice.

## DO ANIMALS SURVIVE?

Whether animals survive bodily death or not, the fact that they are often more sensitive to immaterial presences and influences than are their masters and mistresses has, since the day when Balaam's ass saw an angel, received many illustrations. Mrs. Leila Boustead writes:—

I have no personal experience to recount in support of animal survival, except a small one which seems to show that at least they possess supernormal faculties. I once had a horse which, when I rode in Richmond Park and approached a particular tree, used invariably to kick and bolt wildly as if in a paroxysm of terror. I grew to avoid that spot, while the thing mystified me—for in those days I had no occult knowledge. It was not till after I had parted with "Lady-bird" that I heard that a man had once been hanged upon that tree. Did the mare see astrally something I could not see? In the light of later knowledge, I believe she did.

It seems to me to savour of arrogance to suppose that we survive death and that animals do not. I can see no difference between us and them, except in degree—not in kind. The Vedda of Ceylon and the Earth Man of Africa appear to supply the so-called missing link, and as all the bodily functions and senses are the same in the man as in the brute, it is only the intelligence that is greater, and that probably only means that they are at present lower on the ladder of evolution than we.

Darwin was, I believe, a materialist who never researched beyond this world, but he did that very thoroughly, and summed up the relation between us and the animal in the closing words of his great book. I have not got it before me, so may not be word accurate, but he says in effect: "We are, therefore, compelled to the conclusion that in spite of his wonderful attainments, his god-like intelligence which has penetrated beyond the stars, man still bears in his material frame the indelible marks of his lowly origin."

But it cannot end there. There is no waste in the scheme of creation, and He destroys nothing that He has created.

So, as I see it, we and all life are only part of some gigantic design, but

### ALL HAVE AN IMMORTAL DESTINY,

and, therefore, I believe that every living thing—however humble—lives again in its own limitations, but ever evolving upward.

I have heard it said that the existence of the microscopic world has a saddening effect on the mind, as it brings home our own nothingness. But the greater includes the lesser, and He who hung ten billion blazing suns in the starry spaces, can look after a streptococcus.

Realising our impotence and littleness we may well feel "What is man that Thou art mindful of him?" and if the thought springs to the heart, "Shall we then be forgotten or destroyed?" we can turn to the spiritual knowledge and glorious convictions that our research, ending in belief, has brought us, and we can wait in patience till our call comes—when so much that is yet dark will be made clear, for—"In Thy Light shall we see Light."

Mr. Wilfrid E. Laurie writes:—

Last February my sister and I had enjoyed a very interesting private sitting, when the medium was controlled by several of our relations and friends. As is often the case with this medium, she was finally controlled by her own guardian "control," Hope by name. Hope reported that a very small spirit was present, and that she "belonged to the house" (my late father's London house). My sister and I at once exclaimed simultaneously, "That must be Anne B—" (my late father's housekeeper, who was a very small woman). "No," said Hope, "she gives me the name of Sarah. She is not very developed—rather earthbound still." Then I remembered that many years ago Sarah F— was the name of the caretaker when the family were away, and that she had been so short as to be almost a dwarf. "Yes," said Hope, "she says that was her name, and she has a little dog with her." The dog was described as a small terrier, yellowish, rough hair, very sharp nose. I could think of no dog that I had ever owned of this description; they had all been black retrievers or white fox-terriers. Then I remembered that when I married, more than thirty years ago, my wife (still with me) had a little toy Yorkshire terrier, tan or black and tan, which we had brought to this house a few weeks after our marriage, and which after a few days had strayed from the house and been lost. Being a valuable dog, we had always supposed it had been stolen. So I asked for its name. Hope said, "The spirit shows me an R, and then a round letter." "What else?" "The spirit is very illiterate, but she says there is also a letter with a funny tail to it." I said, "How many letters are there in the dog's name?" Hope counted slowly. "One—two—three—four." "Is that all?" I said. Hope counted again carefully, "One—two—three—four." "Yes," I said, "that's right,

ITS NAME WAS ROSY,

and we lost it from this house the year of our marriage."

Hope said, "No; Sarah says it was not lost, but it was run over, and she is taking care of it."

To the incidents he has already quoted Mr. E. W. Duxbury adds the following from Mr. J. Arthur Hill's "Man is a Spirit." One of Mr. Hill's correspondents had described how he had, quite spontaneously, established communication, by means of automatic writing, with his deceased father, a clergyman highly revered for his fine character and intellectual power. This correspondent wrote:—

"Unknown to me, my mother, who was staying some sixty miles away, lost her pet dog, which my father had given her. The same night I had a letter from him, condoling with her, and stating that

THE DOG WAS NOW WITH HIM.

'All things which love us and are necessary to our happiness in the world are with us here.' A most sacred secret, known to no one but my father and mother, concerning a matter which occurred years before I was born, was afterwards told me in the script, with the comment: 'Tell your mother this, and she will know that it is I, your father, who am writing.' My mother had been unable to accept the possibility up to now, but when I told her this she collapsed and fainted. From that moment the letters became her greatest comfort, for they were lovers during the forty years of their married life, and his death almost broke her heart."

## ANSWERS TO CORRESPONDENTS.

W. ROWE.—Your verses are in some respects striking in their reproduction of ancient forms—the influence of Spenser is visible. But there are some irregularities and a little obscurity of expression here and there, and we regret that we cannot use them.

L. G. WILLIAMS.—Dr. E. E. Fournier D'Albe tells us that astigmatism is due to the cornea or lens being somewhat cylindrical instead of being spherical. When astigmatism is absent there is no difference in the definition of the lines, and therefore no "normal angle."

P. B. BEDDOW.—Dr. Fournier D'Albe writes that refraction is quite incapable of accounting for the apparent increase, and there is no real angular increase, as anybody would discover on making the experiment.

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## QUESTIONS AND ANSWERS.

Conducted by H. W. Engholm, Editor of the Vale Owen Scripts.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

### SWEDENBORG AND THE LOST RECEIPT.

V. P.—As with many other anecdotes of famous people of the past, the stories told of Swedenborg's psychic powers suffer from the influence of time, being subject to considerable variation in form. Thus, Mrs. Leaning, to whom we have referred the point, tells us there are no fewer than eleven versions of the story of Swedenborg's discovery of the lost receipt. After pointing out that Myers, in his "Human Personality," and Sir William Barrett, in "Psychic Research," follow the story as narrated by Kant, Mrs. Leaning remarks that the various accounts leave us in doubt whether Mme. Marteville (a) saw her husband in a dream, (b) saw his ghost, or (c) whether Swedenborg alone saw the ghost and heard later that the receipt was found, or (d) received the information from the spirit and gave it to Mme. Marteville next day. She points out also that the name is Marteville, and not, as frequently given, Harteville. These discrepancies need not distress us. Every story gets garbled by repetition and by passage through many minds. Memories are treacherous, and most people are far from precise in their narratives. As Mrs. Leaning well observes, the truth of the Lost Receipt story would probably be in a composite account, i.e., all the details narrated would, if it were possible to select the right ones, contain the true story.

### FAIRIES AND IMPS.

MAURICE.—Who is to say? There is a considerable number of people—some of them quite level-headed and intelligent—who declare that they see elves in the woods and fields. Mr. Maurice Hewlett, in his book, "The Lore of Proserpine," writes very positively of the existence of fairies, but how much of what he says is fact and how much fiction we cannot tell. Mr. Evans Wentz is another author who holds by the existence of fairydom, and we have "fairy photographs!" But we are still not in a position to make any definite pronouncement on the subject. There is not sufficient evidence. We can theorise and philosophise about the matter until we are tired, but until the facts are sufficiently numerous and convincing we do better to wait. Certainly we "believe in fairies," but that is rather in the sense suggested by Sir James Barrie's play, i.e., poetic truth rather than literal truth.

### MISLEADING AND NONSENSICAL COMMUNICATIONS.

"ELAINE."—This is too large a subject to be dealt with in a few sentences, and we have said much on the question in *LIGHT* at various times. For the present, we may content ourselves with a quotation from Sir William Barrett's little work, "Psychical Research" (p. 227), where, dealing with this phase of psychic communications, he writes: "Absur-

ditities and inconsistencies [such as those he quotes in a previous paragraph] belong merely to the trance's visionary setting or framework, which fits it naturally enough, since it certainly comes from somewhere in the region of dreams, that mysterious borderland lying unexplored between two worlds. And like in origin, no doubt, is the fantastic streak which so frequently runs through other automatic writings." Spirit communion may be, and is, practised by many simple and unlearned folk, because its chief requisites are faith, devotion and purity of mind. But psychic communication is a different matter. It is sometimes full of complex and baffling elements in dealing with which the novice in such matters, however self-confident, needs to be on his guard, and seek the aid of experienced investigators.

### DALE OWEN AND VALE OWEN.

FELICITAS.—You raise a question which is well worth settling as there are people who actually confuse the two, although Robert Dale Owen died in 1877. A few particulars may be usefully added to emphasise the complete distinction. Robert Dale Owen was born in Glasgow in 1801. He was the son of the famous Robert Owen, the Welsh Socialist and reformer, and, becoming in 1825 a citizen of the United States, eventually sat in Congress and was the U.S. Minister at Naples. He was a devoted Spiritualist. Of the Rev. G. Vale Owen there is no need to say more than that he is unaware of any relationship with the other Owen.

### THE STIGMATA.

C. B.—This is a phenomenon well attested in modern times, although the most famous instances belong to the past, mainly in connection with saints or religious devotees like St. Theresa and Caterina Savelli. It is not generally accepted yet by medical science, which is not satisfied with the evidence, and is unable to understand how impressions on the mind can be reproduced on the body, as in the cases where long contemplation by a nun of the wounds of Jesus led to ecstasies and trances in the course of which those wounds, or rather the superficial marks of them, become apparent on the body of the devotee. To us, however, the thing is a well-attested fact, sufficient examples of it in various forms being found in the annals of psychic inquiry. We have even met with one case in everyday life. It was that of a lady who, shocked and horrified by an ulcerated sore on the neck of a beggar whom she met in the street, went home with the disagreeable impression so strong upon her that on the following morning her neck showed a red blotch roughly corresponding to the sore on the beggar's neck. This kind of thing is the essence of what is called stigmatization.

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## SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—6.30, Rev. J. M. Matthias.

Croydon.—Harewood Hall, 96, High-street.—11, Mr. Percy Scholey; 6.30, Mrs. M. H. Wallis.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mrs. Coriella Green; 6.30, Mr. T. W. Ella.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mr. A. Ripper, Mr. F. Crook. Thursday, Mr. R. G. Jones.

Holloway.—Grovedale Hall, Grovedale-road (near Highgate Tube Station).—To-day (Saturday), 7.30, whist drive in aid of building fund. Sunday, 11, Dr. W. J. Vanstone; 7, Mr. G. A. Sharpe, address and clairvoyance; 3, Lyceum (Mr. Drinkwater). Monday, 8, public circle (members only). Wednesday, 8, Mrs. Podmore, address and clairvoyance. Saturday, 24th, annual outing to Broxbourne by char-a-banc. Tickets, 7/6 each, including tea.

Brighton.—Athenaeum Hall.—11.15 and 7, Mr. John Jackson; 3, Lyceum. Monday, 8, healing. Wednesday, 8, Mr. H. J. Everett; clairvoyance by Mrs. Ormerod.

St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).—7, Dr. W. J. Vanstone. Wednesday, 8, Rev. G. Ward.

## NEW PUBLICATIONS RECEIVED.

"Garth," by Mrs. J. O. Arnold (Leonard Parsons, 8/6 net).

"Christ or Barabbas: A Psychic Novel," by B. F. Austin, A.M., D.D. (Austin Publishing Co., Los Angeles, Cal., U.S.A.).

"The Experiences of an Asylum Doctor: With Suggestions for Asylum and Lunacy Law Reform," by Montagu Lomax, M.R.C.S. (George Allen and Unwin, Ltd. Price 12/6 net).

"Self-Healing by Divine Understanding," by W. Owen Hughes. (Williamson and Co., Westcliff. 6/- net).

"THE RETURN OF JOHANNES."—The story of Johannes Bryant, who claimed to be a humble member of the brotherhood of monks associated with Glastonbury Abbey in those remote days when the sacred fabric was in its glory, is told in Mr. F. Bligh Bond's "Gate of Remembrance." After a silence of several years he speaks again in a script which—received by Mr. John Alleyne, and edited by Mr. Bond—has just been issued as a sequel to the former work. It is entitled, "The Return of Johannes," and can be obtained at the price of 1/- net from the office of the "Central Somerset Gazette," Glastonbury. In this script Johannes gives a few further particulars of the building as it originally existed, for he states that to the company to which he belongs, who have not ceased to love their old-time spiritual home, it still stands perfect as it was in its prime. By clothing themselves in the garment of earth-recollection they are able, by their united memories, to recall its history as one continuous whole.



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—LLOYD GEORGE.

### WHOLE FAMILIES DEAD ON THEIR DOORSTEPS.

The Paris Edition of the *Chicago Tribune* says:—

"The majority of the refugees were women and children, who

### SAVE THE CHILDREN FUND'S 100% GUARANTEE.

The agreement signed by Dr. Nansen (under whom the Save the Children Fund is working) provides that the Save the Children Fund retains absolute control over its food from the time it leaves England until the moment when it is eaten by the children. A copy of the agreement will be sent to any subscriber on demand. The rumours that the Bolsheviks had been given control or could dispose of the food, like the stories of quarrels between Mr. Hoover and Dr. Nansen, have been started by political intriguers. The Save the Children Fund has nothing whatever to do with any political party in any country.

#### LORD WEARDALE'S SOLEMN PLEDGE.

Lord Weardale on behalf of the Committee solemnly pledges his word that the moment one farthingworth of food or other property is diverted from the children for whom it is intended, the Fund will immediately leave Russia and state in its public announcements the reasons for its action.

wept piteously as they spoke of their long, hungry journey from Saratoff in the famine area.

"Near Saratoff I saw hundreds of peasant families returning to their ruined homes to die, having appealed in vain . . . for food. I passed whole families dead on their doorsteps."

Some parents have thrown their children into the Volga, preferring to see them drown rather than hear their cries for bread."

### WHAT THE "SAVE THE CHILDREN" FUND IS DOING.

Feeding 100,000 Children at Saratoff. 30,000 Children in the Border States.

In accordance with the wishes of Dr. Nansen, the Save the Children Fund has been entrusted with relief in the Province of Saratoff, regarded as the worst spot in the famine district.

Thanks to the wonderful generosity of the great-hearted British public, the "Save the Children Fund" has undertaken to feed a minimum of 100,000 children at once. We have every reason to hope and believe that we shall be able to increase this figure in the near future to 250,000. It depends entirely on whether you decide now while you are reading this appeal to send us just as much as you can.

### FURTHER (CONSIDERATION) OF FOOD ON ITS WAY.

The "Save the Children Fund" ship, the ss. Torcello is on its way to Russia today with 1,100 tons of food and all of it will go to little Russian babes, who, but for the kind-hearted British public, would die of starvation. Our administrators in Russia are all of them Britons with an expert knowledge of Russia. The machinery at our disposal enables us, if we have the funds, to feed a million children.

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(Registered under the War Charities Act, 1916.)

PATRONS: His Grace the Archbishop of Canterbury; His Eminence the Cardinal Archbishop of Westminster; His Grace the Archbishop of Wales; The Very Rev. the Chief Rabbi; The Most Noble Marquis Curzon of Kedleston, K.G.; The Rev. R. C. Gillie.

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To Lord Weardale, Chairman of Committee of "Save the Children" Fund, (Room 487), 25, Golden Square, Regent Street, London, W.1.

SIR,—I would like to make a gift to help the Starving Children of Russia and enclose . . . as a donation to the "Save the Children" Fund.

Name . . . . .

Address . . . . .

"LIGHT," September 17th, 1921.

Printed by the FRIARS PRINTING ASSOCIATION, LIMITED, 26A, Tudor Street, Fleet Street, and Published for the Proprietors at 5, Queen Square, Southampton Row, W.C. 1.—Saturday, September 17th, 1921.

Continental Agents: Messageries Hachette et Cie., Paris; Messrs. Dawson & Sons (Low's Export), London; Australasia; Messrs. Gordon and Gotch, Ltd., London; Australasia and S. Africa: Messrs. Dawson & Sons, London.

"LIGHT," September 24th, 1921.

# SPIRIT CHEMISTRY AT SEANCES.

SEE PAGE 614.

# LIGHT

A JOURNAL OF SPIRITUAL  
PROGRESS & PSYCHICAL RESEARCH

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Vale Owen and Swedenborg.  
A Comparison. By A. J. Wood.

Special Supplement:  
The L. S. A. Winter Session.

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SATURDAY, SEPT. 24th, 1921

No. 2,124.—Vol. XLI.

Registered as a Newspaper.

Price Fourpence

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**THE REV. G. VALE OWEN**

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Wednesday, Sept. 28th, 7.30 p.m. ... DR. W. J. VANSTONE.

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BROADWAY HALL (through passage between 4 & 5, The Broadway).

Sunday, September 26th, 11 a.m. ... MR. A. J. MASKELL.  
6.30 p.m. ... PROF. JAMES SCOTT.  
Wednesday, September 28th, 3 p.m., Healing Circle. Treatment, 4 to 5.  
MR. & MRS. LEWIS.  
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Friday, Sept. 30th, Mr. S. Bulford, Lecture on "Esoteric Symbolism."  
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Friday, " 30th, at 8 p.m., MR. T. ELLA (Answers to Questions in Trance).

**THE BUDDHIST SOCIETY**

Public Meetings are suspended until further notice.

Lectures on Buddhism to other Societies are now being booked for the coming autumn and winter.

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Mrs. Fairclough Smith will lecture every Wednesday night at 7 p.m., prompt, commencing September 28th, at 22, Princes St., Cavendish Square, W. (Oxford Circus.) Silver Collection. And at The Royal Pavilion, Brighton, every Sunday Afternoon at 3.15, Silver Collection. Every Friday noon, Healing Centre, 1s. each person. Mrs. Fairclough Smith has had great success with her Psycho-colour Therapy and will give Healings through Colour Vibrations. For appointments etc., write to Royal Pavilion, Brighton, or 22, Princes St., Cavendish Square, W.

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# LIGHT

A JOURNAL OF  
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 2,124.—VOL. XLI. [Registered as] SATURDAY, SEPTEMBER 24, 1921. [a Newspaper] PRICE FOURPENCE.

## What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous, and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

## NOTES BY THE WAY.

Even the minutest molecule of light,  
That in an April sunbeam's fleeting glow,  
Fulfills its destined though invisible work,  
The Universal Spirit guides.

—SHELLEY.

In an article on "White and Black Magic," discoursing of "Fairies and Imps," a writer in the "Times" argued some time ago that "White Magic," as regards fairies, was a matter of regarding the elves as poetical myths in which a child might either believe or disbelieve. Black magic, on the other hand, began "when the child does believe in fairies as facts." That is to say, that bluebells being flowers are also fairies. You can "think them into fairies." The fairy is the ideal side of the flower. If, however, the fairy becomes for you a fact, something "intruded into the waking world," then there is "a nightmare sense of the unreal become real." That, it seems, is "Black Magic"—a dreadful name to bestow upon a confusion between what you imagine and what really is. It is all very charming, idyllic and transcendental, but somehow it does not seem to touch the question, except in a very fanciful way. We have seen some of the realities of existence argued away in precisely the same fashion; but they remained realities. We have seen beautiful things held obstinately at arms' length because it was contended that they were too lovely to belong to earth. They could not touch us in any way—we were too vile and sordid. It would be a sort of contamination, a sacrilege.

To adapt a phrase from politics, this is a sort of "Little World" policy. We are all for the "Great World" view in which there is nothing too good to be true, and nothing so beautiful that it may not in some fashion come into our lives sometimes. A beautiful child has inspired great poets to some of their loveliest songs. But the child is none the less a very material fact. We see nothing in Nature to support these arbitrary divisions between the material world and the worlds spiritual, poetical and transcendental. All our dreams have a habit of turning sooner or later into realities. They suffer something by the transition, it

is true. Of no painter's or poet's vision can it be said that its translation into colours or written words does more than reproduce it in a dull inadequate way, but the reproduction does convey something to us. The idealist's romantic dream of flying through the air has been "materialised" for us in aviation. That the legendary fairy has not also "come through" to us in some physical fashion is an idea not lightly to be dismissed. Being ourselves "such stuff as dreams are made of," we are hardly in the position to lay down laws as to what are dreams and what are facts—except in a very limited fashion.

We said something in our "Notes by the Way" recently on the subject of Fate and Freewill, for ages regarded as a problem almost, if not quite, insoluble. It is a peculiar and perhaps a significant circumstance that the term "Fate" is nearly always used in connection with tragedy or disaster. When that happens we usually find the victim talking ruefully of his fate. Indeed, the term "fatal" has become synonymous with death, and Fate and Fortune are taken as opposite terms. It was perhaps the perception that the phrases were in some way insufficient which led the philosophic Fatalist to coin another name and call himself a Determinist—that is to say, he believes that everything is predetermined down to the minutest incident in his life. And he would be right from that point of view which regards Life as nothing but a vast mechanism—the materialistic or mechanistic point of view. That is one of the prime examples of the dangers of "half-truths," upon which the whole thinking of human kind at one time threatened to come to wreck.

That danger is being gradually perceived by the world's best thinkers who are beginning to see that Truth is a "dual-unity." To put it very simply, one can arrive nowhere along the line of a single idea. We must unite with it its opposite. They may seem to be absolutely opposed, utter contradictions, but unless they are related in a kind of conjugal union the thought becomes sterile. That is the way of Nature—the union of two principles or elements to produce others in endless profusion. And that is how we attack the Fate v. Freewill problem. Life is neither all the one thing nor all the other. The pursuit of the one to the exclusion of the other invariably leads in the end to confusion of thought. Behind and within the apparently remorseless or inexorable machinery is the free creative Spirit bringing out of the iron mechanism all kinds of delightful and unexpected surprises, turning seeming disasters into happiness and blessing and ordaining likewise that much of what the short-sighted regard as fortunate things—riches, prosperity, material success—shall be less propitious than they seem, better deserving the ill-omened title Fate than some of the things which are termed "fatal"—death, for instance.

"Light" can be obtained at all Bookstalls  
and Newsagents; or by Subscription,  
22/- per annum.

LORD WEARDALE, chairman of the Save the Children Fund, acknowledges with thanks a donation of £5 from G. H. L., a reader of LIGHT, towards the Fund's efforts to save the 13,000,000 suffering children of the war-stricken lands of Europe and Asia Minor.

# SPIRIT CHEMISTRY IN MATERIALISATION.

## SOME ANSWERS TO QUESTIONS.

We occasionally receive from South Africa some reports of psychic communications of more than ordinary interest and value. We are accustomed to debate many psychic problems amongst ourselves, and offer conjectures which may or may not commend themselves to the judgment of others. It is equally open to us to hear what those "on the other side" have to say, and accept or reject the explanations offered. We have lately had occasion to observe that after many years' experience in these matters, we found that the explanations "from the other side" given sometimes a generation ago were being vindicated by the discoveries of Psychic Science, discoveries sometimes made by persons who had previously derided the spirits' own account of their methods as nonsensical. It is not always wise to discredit "mediumistic stuff." We take the following from a report furnished to us by Mrs. McLaren, of Muizenberg, South Africa, who furnished us with the remarkable messages on "Psychic Photography," which appeared in *LIGHT*, July 9th (p. 446), the medium being Mrs. C—, who has effectively demonstrated the resources of mediumship along intellectual lines.

### QUESTIONS.

1. I understand that the medium Eva C. in Madame Bisson's book, says (in trance) that two separate things emanate from her, (a) the psychic material we call ectoplasm, and (b) the intelligent energy which fashions it. Is this so? And do the sitters present, physically or mentally, contribute any of the "energy," or "force," or whatever you like to call it, which enables the spirit intelligence present to mould the ectoplasm into form?
2. Do animals survive physical dissolution?
3. Is the rarity of the phenomenon of animals materialising due to the fact that animals are not amongst the sitters in a séance?
4. Can you explain why the psychic senses can act through the physical senses so much more readily in some people than others, or, in other words, is the physical organism of a medium different from that of most people?

### ANSWERS.

1. In endeavouring to explain the phenomena of materialisation, much of what I have already told you regarding "psychic photography" could with advantage be applied. Materialisation is, on a larger scale, and perhaps a more complex one (as understood by earth folks), merely another form of psychic photography. I see your thought: "Are these materialised forms merely pictures made solid, and not the real spirits clothed and visible to physical sight?" No, they are not merely pictures made solid, and yet, in one sense that would be a very good way to describe them; rather they are living pictures made solid and visible to mere ordinary physical eyesight. Now, I repeat from our talk on psychic photography, all spirit substances, in order to be visible to physical eyesight, must of necessity be clothed by certain substances, not of the spirit, in order to find a reflection on the physical retina, or be felt as solid substance by physical hands. To make psychic photography a success, there must be present during the process a powerful contrasting element; that is, in other words, a powerful negative and a powerful positive (certainly a negative can be powerful). Our chemists skilled in this art, blend in perfect proportion the positive and the negative in those present; the positive force will, in some instances, emanate from the medium and in other instances, the negative force; it matters not who supplies which, so long as these two forces of nature are present in sufficient strength. In materialisation, this same process is adopted; but with this difference: materialising mediums are not so frequently to be met with as are mediums who take part in psychic photography; the reason being that the former are gifted in their own personal organisms with both the necessary ingredients to an abnormal extent, namely, the negative quality and the positive quality; the positive substance is drawn from the spirit of the medium, and the negative from the physical part of him. We will give these each a name if you like, simple names which you can easily remember: the first we will call "ego-plasm" (spirit-substance), and the second matter-plasm. Our chemists, those highly

skilled and deeply interested, who are present at these materialising manifestations, draw these two substances, the positive and the negative (ego-plasm and matter-plasm) from the spiritual and physical body of the medium, and with it clothe or substantiate these spirits who gather around, and who if not thus clothed, would only be visible to spirit-sight, instead of being materially solid and able to be seen, felt and communicated with by ordinary physical channels. All the sitters in greater or lesser degree contribute a certain quota in the process of materialising a spirit-form. From each and all the chemists draw (according to their deep knowledge) so much ego-plasm and so much matter-plasm, exactly in proportion to what is required, so as not to draw too heavily from the medium, in whom, as I have already stated, ego-plasm and matter-plasm are both chemically present. Our chemists are careful not to draw too much of either substance from the medium, and they prefer not to attempt the process unless in the presence of a large circle of persons who can each contribute his or her share, and thus lessen to a certain extent the tax on the strength, physically and psychically, of the medium. You will perhaps understand a little better now why the medium during the process of materialisation is in a state of deep trance: his ego-plasm is being drawn upon to such an extent that he appears as though deeply entranced, and he is, in reality, nearer the state of dissolution during the process than at any other time. Matter-plasm is also drawn upon to the extent of his physical body appearing almost as though dissolution had taken place. The great exhaustion of the medium for a considerable time after these manifestations is easily understood; and until the chemists who draw these substances from him have (to put it simply) given them back to him again, he will remain more or less exhausted. Our chemists and doctors would prefer that the process of materialisation be not submitted to too frequently by any one medium.

All the ego-plasm can be, and is returned, but it is not always possible (especially if the process of materialisation is submitted to too frequently) to return all the matter-plasm, except after a considerable interval.

### ANIMAL SURVIVAL.

2. Yes, animals do survive physical dissolution. They have in them the breath of life, and life can never die. As is well-known, the lower forms of animals and insect life on the earth plane provide food and nourishment for the higher; when dissolution takes place the same process, only now in a spiritual instead of a physical sense, continues; their spirit essence feeds and nourishes higher forms of a spirit essence, and thus they are, as one might term it (I refer here to the lower forms of insect and other kinds of Nature's creatures) dissolved and melted in process of time into the life process, or evolution, of the higher; the higher the form of life, spiritually and intellectually, the longer will it retain its own personal ego; but all forms of animal and insect life, in the course of evolution, will melt into and be absorbed by the higher.

### MATERIALISATION OF ANIMALS.

3. The reason why it is rare for animals to become materialised is that with them the matter-plasm is always out of proportion to and greatly predominates over the ego-plasm; thus, for our chemists to successfully materialise an animal either the animal would have to be more highly evolved spiritually than most animals are, or else the chemists would have to draw an extra and additional amount of ego-plasm from the sitters in order to supplement what the animal lacks in that chemical (as we may call it if we please). Animals may frequently be amongst the sitters at a séance, attracted thither by feelings of affection for any present, but they would only be visible to spirit sight, and cannot be materialised unless the process I have mentioned is resorted to. Our chemists do not approve of materialising animals, for the reason that the process draws too heavily on the ego-plasm of all present.

### THE NATURE OF MEDIUMSHIP.

4. While it would not be quite a correct statement to say that "the physical organism of a medium is different from

that of most people," to this extent the statement would be true: that while all people, being spirits, either incarnate or discarnate, are possessed of spirit-sight (though many cannot or do not use it for various reasons, and many are ignorant of the fact that there is such a gift as spirit-sight) those known as mediums have in their organisms the positive and the negative, or, as before said, ego-plasm and matter-plasm so well proportioned that they are able to be used by spirits for the acts of mediumship; these two necessary qualities being present with mediums to such a degree, and in such proportions, that spirits are able to make themselves visible to the sight, or spirit hearing, or whatever other form the mediumship may take, and draw enough matter-plasm from the medium to enable, for the time being, the spirits themselves to function in the dense atmosphere of the earth-plane. Have I made it clear, that in the case of materialising mediums, these two qualities, ego-plasm and matter-plasm, are present in an abnormal degree, and so proportioned that sufficient can be drawn from each to make possible the process of materialisation? With so-called "physical mediums" the matter-plasm is more abundant, and accordingly more drawn upon than the ego-plasm; with those who see and hear clearly with the spirit senses the ego-plasm is more abundant, and, therefore, more drawn upon. With materialising mediums, both these qualities are in abundance, and so nicely proportioned that both can be drawn upon equally. It is part of the training and study of our chemists to know how, when and where best to draw upon and mould the material available in each medium.

### SIR OLIVER LODGE AND THE EINSTEIN THEORY.

"Einstein's Real Achievement," by Sir Oliver Lodge, in the September number of the "Fortnightly Review," is an article which explains the relation of the Einstein theory to Pure Mathematics on the one hand, and to Physics on the other.

It is pointed out that Pure Mathematics takes no consideration of the bulk or nature of an object, but treats it as a point or position in empty space. Thus, if two points were assumed to be moving, either or both, in space, it would not matter—in fact, it would be impossible to judge—which was moving: the only important thing would be how one point moved in relation to the other. Thus, if the observer were in one position, whether he were moving towards, or away from the other position, or the other position were moving towards or away from him, would be precisely the same thing, as long as there was not a third position to which to refer either or both.

In Physics it is found that the nature of the object modifies the condition; it is moving in a medium, and although the medium is so homogeneous and omnipresent that no spot in it can be used for reference, still at intensely high speeds, the movement does produce a change, both in the inertia and gravitational influence, and even in the shape of the object.

Also while in Mathematics a point can be assumed to start immediately, at any desired speed, and to stop immediately, in Physics it is found that inertia resists any such immediate start, that the start be gradual, while movement itself produces electrical effects in the ether, which modify the movement.

Einstein has reduced all these secondary effects to mathematical formulæ, as if the position or point experienced these effects of mass, without actually possessing bulk.

Thus Pure Mathematics has not been disproved by Einstein; it is still true in the abstract, but the Einstein theory may be said to have reduced bulk effects to abstract conditions.

The article concludes with a suggestion that there are other conditions of influence to which science now turns a blind eye, but which will have to be reckoned with in the future.

The whole article is written in a manner which makes the subject clear to any reader with slight mathematical knowledge. It is probably the clearest exposition that has yet been given of this apparently intricate subject, and should be read by all those who want to get an understanding of the theory without an undue amount of brain fag.

W. W. H.

**SPIRITUALISM IN HENDON.**—Dr. Ellis T. Powell, as Vice-President, took the chair at the opening meeting on the 15th inst., at Hendon Town Hall, of the new Hendon Spiritualist Centre. In the course of his address he remarked that Spiritualism was a great scientific movement, and as Spiritualists they should not assume an apologetic attitude with regard to it. Respecting its religious aspect it was in complete agreement with the earlier teachings of Christianity and its Founder as formulated in His life and teachings, the true interpretation of much of the ancient records being in accordance with the higher tenets of Spiritualism. Mr. Thomas Blyton, the hon. secretary of the Centre (of which Mrs. Etta Duffus is president) reported encouraging financial resources, and a steadily growing membership. A brief musical programme was given in the course of the evening.

### SCIENCE AND THE RESURRECTION.

THE "CHURCH TIMES" OMITS TO PRINT A LETTER IN DEFENCE OF MR VALE OWEN.

Last week we printed a letter which Dr. Ellis Powell had addressed to the "Church Times" in reply to an attack on the Rev. G. Vale Owen. The letter was not printed in the Church journal. Dr. Powell tells us that he has now sent the following communication, registered, to the Editor of the "Church Times":—

To the Editor of the "Church Times."

SIR,—I wrote you a week ago in defence of the Rev. G. Vale Owen, whose opinions, as you said, amounted to a "public scandal." The gravamen of his offence was a demonstration, on modern scientific grounds, of the historicity of the Resurrection. I pointed out, in the first place, that it was difficult to see how a defence of the truth of the central Event of Christianity could possibly be a "public scandal," even when undertaken by a priest of the Church of England. In the second place I indicated, by precise citation of authorities, that my excellent friend was but working on a line of defence already marked out by the labours of the late Bishop of Durham (Westcott) and Professor Bonney, himself an hon. Canon of Manchester and ex-Hulsean Lecturer at Cambridge.

You did not print the letter, though you had ample space for it. As ex-editor of a London daily newspaper I am an expert in matters of space, and I am able to say positively that the letter was not crowded out. It follows that its absence from your columns must have arisen from one or other of two reasons. Either (1) you wanted to verify the references, which you could do in a few hours at the most, since the works I quoted are in every theological library; or (2) you were content to make a baseless attack upon a devoted servant of the Church while at the same time closing your columns against any defence. If the former is the real reason, doubtless you will print the letter next week. If the latter, let me point out that the tactics of the late lamented Burke are out of date, and will not avail to stifle the cause which Mr. Vale Owen represents. These methods were tried by the Pharisees on Mr. Vale Owen's Great Master, and by Nero on the greatest of His Apostles. They did not succeed then, and no better success awaits them now.

Besides, your refusal to print the letter is a breach of the chivalrous canons of the Press. Here again I write as an expert, for many years a member of the Council of the Newspaper Proprietors' Association, as well as a London delegate to last year's Imperial Press Conference in Canada. It is universally recognised among newspapers that a person who is attacked possesses a right of reply, either by his own hand or through some friendly apologist. To refuse it, and thus to create the impression that the absence of reply is due to there being no case on the other side, is unfair and unchivalrous to the last degree, as any man will tell you who is capable of speaking with authority on the spirit which animates the Press of the present day.

—Yours faithfully,

(DR.) ELLIS T. POWELL.

"Rosedene,"

Brondesbury Park, N.W.

September 17th, 1921.

### FECHNER AND SPIRITUALISM.

Mr. J. Arthur Hill writes:—

I have read with interest Miss Geraldine de Robeck's translation of the Fechner article (LIGHT, September 10th), and agree that Fechner was not greatly drawn to Spiritualism. But he approached it more nearly as time went on, and in his last book ("Die Tagesansicht gegenüber der Nachtansicht," unfortunately not yet published in English) he plainly recognises that spiritualistic facts support his philosophy, and he describes two interesting apparition-cases which came within the experience of friends of his. He was evidently much impressed, and it may be that his lukewarmness about Spiritualism (it was hardly "hostility") was a result of his contact with the physical-phenomena side rather than with the higher mental side. He sat with Slade, and, though he expressed no definite opinion in public, he probably did not find the proceedings very edifying, even if the process was accepted as supernormal. This is still a common experience with investigators. Admittedly it is an excuse rather than a reason, for all supernormal phenomena, however unedifying, have a scientific interest and importance. But men of science are human, like the rest of us.

COME, I will make the continent indissoluble,  
I will make the most splendid race the sun ever shone upon,  
I will make divine magnetic lands,  
With the love of comrades.

WALT WHITMAN.

## SIR A. CONAN DOYLE ON HIS AUSTRALIAN TOUR.



SIR ARTHUR CONAN DOYLE.

"My God, if they only knew—if they could only know! Perhaps in that cry, wrung from my very soul, lay the inception of my voyage to the other side of the world."

In these words Sir Arthur Conan Doyle, in his new book,\* explains how he came to undertake the great tour of which he now gives us this splendid record. The exclamation was uttered on a memorable night when he emerged from a wonderful séance in Wales, at which "For two hours my wife and I had sat within listening to the whispering voices of the dead, voices which are so full of earnest life, and of desperate endeavours to pierce the barrier of our dull senses." Thrilled with the experience and realising that after three years' lecturing to large audiences in the British Isles, he could, with promise of rich results, carry his message across a new continent, Sir Arthur decided to accept the invitation of the Spiritualists of Australia and New Zealand and pay them a visit. How overwhelming was the success of his tour we see in the many testimonies that are given.

Everywhere there were crowded assemblages, and in some places the officials were unable to cope with the rush of people who sought to gain admittance. Mr. Carlyle Smythe, Sir Arthur's agent, with all his experience, was amazed, and with justifiable hyperbole, exclaimed, "This is no longer a mere success. It is a triumph. It is an epidemic!" In the course of his journey of 30,000 miles, Sir Arthur addressed twenty-five meetings, averaging 2,000 people in each, or 50,000 people in all. Mr. Smythe who, with his father, had managed the tours of lecturing celebrities for thirty years, expressed the opinion that he had known no previous tour which had won such consistent success.

When the occasion comes to review the history of Spiritualism in our time the great debt that the movement owed to Sir Arthur Conan Doyle will be more fully understood. We can say now, at least, that he will have been proved to be one of the most vital forces in its progress. This stirring narrative of his Australian tour helps us to realise a part of his wonderful work.

Sir Arthur opened his campaign in Adelaide on September 25th, 1920, and his first Australian lecture was an instant and brilliant success. As the "Adelaide Register" expressed it, the audience, large, representative and thoughtful, was a fitting compliment to a world celebrity and his mission. Thenceforward, in Melbourne, Sydney, Brisbane, Perth and the cities of New Zealand, the same gratifying receptions followed.

He records many psychic experiences. In Melbourne he heard an interesting story of medical clairvoyance that occurred with Mr. M. J. Bloomfield. Proceeding down Collins-street (one of Melbourne's principal streets) one day Mr. Bloomfield came close up to a man and woman walking in front of him.

To his amazement he saw the woman's inner anatomy mapped out before him, and especially marked a rounded mass near the liver, which he felt intuitively should not be there. . . . Bloomfield was so certain . . . that the vision was for a purpose that he accosted the couple, and learned that the woman was actually about to be operated on for cancer. He re-assured them, saying that the object seemed clearly defined, and not to have widespread roots as a cancer might have. He was asked to be present at the operation, pointed out the exact place where he had seen the growth, and saw it extracted. It was, as he had said, innocuous.

"I have heard of mediums with similar powers in England," Sir Arthur adds, "but I had never before been in actual contact with one."

Sir Arthur took his son Denis, who had been suffering pains, to Mr. Bloomfield as a test case. Without asking any questions, the clairvoyant correctly diagnosed the seat of the trouble, and explained the cause, at the same time narrating facts in the boy's early history which were quite correct and entirely beyond his normal knowledge. "I have never in all my experience of medicine," says Sir Arthur, "known so accurate a diagnosis."

In Melbourne at the house of Mr. Tozer, chairman of the Victorian Spiritualist Association, there was an interesting experience with a Rescue Circle for the instruction of lower spirits. The spirit control purported to be a well-educated

\*"The Wanderings of a Spiritualist." (Hodder and Stoughton, 12/6 net.) From the office of LIGHT post free 13/3.

Chinaman, and to clerics who manifested through him, his presence and air of authority proved annoying.

"Mr. Love falls into a trance state. He is then controlled by the Chinaman Quong, who is a person of such standing and wisdom in the other world that other lower spirits have to obey him. The light is dim, but even so the characteristics of this Chinaman get across very clearly—the rolling head, the sidelong, humorous glance, the sly smile, and hands crossed and buried in what should be the voluminous folds of a mandarin's gown. He greets the company in somewhat laboured English."

A scene follows with the spirit of a clergyman, and then:—

"A moment later the Chinaman is back with his rolling head and his wise smile, 'He good man—stupid man. He learn in time. Plenty time before him.'"

Speaking of the refreshing vigour of speech and independence of view encountered in this young country, Sir Arthur tells this story:—

Once as I passed a public-house, a broken old fellow who had been leaning against the wall with a short pipe in his mouth, stepped forward to me, and said, "I am all for civil and religious liberty. There is plenty of room for your cult here, sir, and I wish you well against the bigots."

Sir Arthur adds, "I wonder from what heights that old fellow had fallen before he brought up against the public-house wall?"

On another occasion he met one who had imbibed not wisely but too well, who regarding Sir Arthur with a glassy stare, commented on his "most 'staordinary resemblance Oliver Lodge." When Sir Arthur, being interrogated, confessed his inability to see the resemblance, the man, with a slow smile of perception, said, "Blesh my soul—Conan Doyle—that's the name. Yes, Sir, you bear truly remarkable resemblance Conan Doyle." He was not enlightened.

The stories illustrate the traveller's observation that drink is one great curse of Australia. The other is horse racing.

Sir Arthur boldly nails his colours to the mast in the title of his book, and in the opening lines he warns those who have no interest in psychic things not to read it. As a matter of fact it abounds in interest for the general reader, being studded with gems of description and reflection, showing the writer as philosopher, artist and shrewd student of human affairs.

The book is dedicated to Lady Doyle, to whom the author acknowledges his profound indebtedness. She was indeed a loyal and devoted partner throughout the journey. There are many evidences, too, of the warm regard felt for her by those with whom she was brought in contact. On arriving at Brisbane she received an ovation, and was loaded with floral gifts. She made friends wherever she went.

The people on the spot are those best able to appreciate what Sir Arthur did. Here are extracts from two farewell addresses, and the sentiments are echoed in many more. The Victorian Spiritualist Association said:—

We desire to place on permanent record our intense appreciation . . . and our deep gratitude for the great help you have given to the cause to which you have consecrated your life. . . . Many thousands bless the day when you determined to enter this great crusade beneath the Southern Cross.

The Spiritualists at Stanmore Road (near Sydney) said:—

We thank you for the splendidly successful mission on behalf of Spiritualism in Sydney. You are a specially chosen leader endowed with power to command attention from obdurate minds.

Figures also speak eloquently. Sir Arthur, after paying all the expenses of his tour, at a time when the cost of everything was doubled or trebled, and after paying large sums towards local taxation, had a surplus of seven hundred pounds. This he divided among Spiritual funds in Australia, the bulk of it, five hundred pounds, being set aside as a guarantee of expenses for the next lecturer who should succeed him.

As the good ship "Naldera" bore him away from Australia, the traveller recorded this reflection: "My furrow gapes across two young continents. I feel, deep in my soul, that the seed will fall in due season, and that the reaping will follow the seed. Only the work concerns ourselves—the results lie with those whose instruments we are."

The seed has already been sown, and in goodly measure. L. C.

In transcribing the messages received for me by Mrs. Vernon (a New York psychic) I wish first to comment upon the fact that with almost perfect uniformity they bear indications of an origin external both to her and to myself. Telepathy from myself is almost, if not entirely, absent. This may be due to my practice, followed after the first month, of asking definite questions, which elicited definite replies regarding matters of which I was necessarily ignorant.—From "A Cloud of Witnesses," by ANNA DE KOVEN.

## SIR WILLIAM BARRETT AT GLASGOW.

## SPIRITUALISM AND PSYCHICAL RESEARCH.

[We referred briefly in "The Lighthouse Window" last week to Sir William Barrett's address at Glasgow. We are now able to present a fuller report.]

Spiritualism, said Sir William Barrett, in the course of his address at the Berkley Hall, Glasgow, on Monday, the 5th inst., opened up for us a spiritual world, and if it did nothing else it taught us a mode of access to that world. Good results could rarely or never be obtained if we entered the seance room in a carping, incredulous and sceptical spirit.

In the earlier part of his lecture, which was illustrated by lantern slides, Sir William referred to the great change which had come over public opinion in the educated world regarding psychical research. While there would always be vociferous Sadducees, yet the deep and widespread interest in the subject which now extended throughout the whole civilised community was the best evidence of the paramount importance of the work being carried on by the Society for Psychical Research. It was a common notion that this work was simply a search for what are derisively known as "spooks," but that was not the case. The first question which the Society had to settle was a fundamental one, viz, whether mind can act upon mind by avenues outside of the ordinary channels of the senses, and he instanced such methods as those of hypnotism, clairvoyance, automatic writing and speaking, and others embraced in the term Spiritualism.

Referring to Telepathy, Sir William pointed out that wireless telegraphy bore no real relation to it, although it had the result of making the facts of telepathy more acceptable to the minds of the general public. If mind could impress mind by means more instant and direct than those of the physical world, as it undoubtedly could, then surely we could more readily recognise the possibility of the Divine Mind acting upon the responsive minds of the human family. In such an idea we saw the basis of all inspiration, and one would have supposed that the religious teachers of our time would have welcomed that view of the subject instead of regarding the matter, as some of them did, as something dangerous and devilish.

As to the question of spirit intercourse, it must be regarded as a fact in Nature—part of the natural order—and it seemed clear that the Deity had permitted the return of psychical phenomena, so as to bring back faith once more to nations which had become faithless and were perishing for lack of vision.

Many had asked why a clearer vision of the spiritual world was not permitted. Doubtless one of the reasons was that if the knowledge came too rapidly that a better world lay beyond the gates of the grave, there would be a tendency to suicide to escape the miseries of earth.

## L.S.A. WINTER SESSION.

## OPENING MEETING, MICHAELMAS DAY.

The opening meeting to introduce the autumn and winter session of the London Spiritualist Alliance will take place on Thursday next, September 29th, in the large hall at No. 6, Queen's Square. The calendar seems to have arranged appropriately that this meeting should be held on Michaelmas Day, or what is known to the church-going public as the Feast of St. Michael and All Angels. It is surely fitting that the address to be given on the subject of "Our Angel Friends" should be delivered by the Rev. G. Vale Owen. Mr. H. W. Engholm will preside, and the meeting will commence at 7.30 p.m.

As it is expected that there will be a large gathering we would advise our friends to bear in mind that the capacity of the hall is limited.

We understand that Mr. Engholm, in his opening remarks, will have a good deal to say with regard to the programme which has been arranged for the coming session, and the reason for certain innovations that have been introduced therein.

DR. ELLIS POWELL, who was to have been the speaker on Sunday next (September 25th) at the opening meeting of the Marylebone Association in their new home in the Eolian Hall, is unable to be present, and his place will be taken by Mrs. M. H. Wallis. Dr. Powell will, however, speak there on Sunday, October 2nd, taking for his subject "The Communion of Saints."

FOR LOVERS OF THE DRAMA.—It has been said, and with a great deal of truth, that the art of writing a play consists in knowing what to leave out. Mr. John Galsworthy's "Six Short Plays" (Duckworth, 5/- net) is an object lesson to aspiring playwrights in the art of vivid characterisation and swift dramatic action produced with the minimum expenditure of words. The plays, which include farce, drama, satire and comedy, and which display an acute insight into human nature, are not all equally "actable," but all make excellent reading.

## RAYS AND REFLECTIONS.

In some remarks arising out of the British Association's meetings in Edinburgh, the "Times," discussing the electrical constitution of matter, finds in it "the possibility of much more amazing miracles than the transmutation of lead to gold"—the dream of the old alchemists. Yes, we are on the verge of great discoveries, but what we make of them depends very much on ourselves.

We may use them for war and devastation of life generally, or apply them to the regeneration of a world already very sick and sorry over the results of the past misdirections of science in the matter of engines of destruction. In these matters I am still optimist, confiding firmly in the "Divinity that shapes our ends, rough hew them how we will."

That reminds me that Mr. A. St. John Adcock, in his latest volume, "Exit Homo," a rather scathing satire on life as it is, has a strong condemnation of Science:—

"Once the sworn foe of suffering and disease,  
She turns, for larger fees,  
From deeds beneficent and, proud to prank  
In uniform of military rank,  
Devotes herself to slaughter, and is paid  
For healing wounds that she herself has made,  
Doing for death, in that insensate strife,  
As much as she has ever done for life.  
How should she find that any soul is shown  
In man or Nature, having lost her own?"

That is a poet's view, and finely expressed. The satire is amply justified. But does not the true explanation of the tragedy lie in the fact that intellectual advance has not been accompanied by moral development, that material progress has not been guided by spiritual vision?

Miss Scatterd very naturally took the opportunity of her visit to Edinburgh to proclaim some facts outside the area of inquiry prescribed by the British Association, of which she is a life member. The Edinburgh "Evening Dispatch" of the 9th inst., gave a portrait of her, and later a substantial report of her address on "Thought Photography" at Picardy Place, on the 12th. Her frank, kindly and alert personality made its impression as elsewhere.

I read with some interest and not a little amusement the report in the "Times" of Canon J. A. MacCulloch's address on the mingling of fairy and witch beliefs in 16th and 17th century Scotland. The Canon pointed out that none of the Judges in witch trials seemed to have seen that the matters alleged were delusions or dreams. The various witchcraft episodes, and the epidemics of fear and hysteria connected with them, were dealt with by the Canon, and he finds in the fact that the learned men who sat in judgment found a reality behind them an indication of the dark mental outlook of the period.

It is curious that the Canon does not "seem to have seen that the matters alleged" arose mainly out of the implicit faith which the people of those days placed in the Bible. And it "throws a singular light on the mental outlook" of to-day that we find a Canon of the Church dismissing matters of which the Bible is full as delusions or dreams, and lamenting that "some scientific minds" to-day concern themselves with such things. May it not be that these things are not all delusions and dreams?

I have been asked for an opinion on dicyanin and the Kilner screens. From the practical point of view I can only say that having once looked through the screens I could see nothing of the aura myself, but the owner of them—a lady doctor—never failed to perceive it. It may well be that the screens, while they help a latent power of clairvoyance, will not create one.

I wrote recently of "The Roadmender," by Michael Fairless, that exquisite idyll in which the beauties of Nature and the graces of the Spirit are depicted in a fashion that has won the love of many thousands of readers. Messrs. Duckworth and Co. have just issued a new edition of the book, beautifully printed and bound, and illustrated with twenty photographs of the Roadmender scenes (in Sussex) referred to in the text.

A leading article on "Mind and Matter" in the "Times" recently should have provided pleasurable interest for those disciples of Pythagoras and Proclus who concern themselves with the mystical side of numbers. After some remarks on protons and electrons and their arrangement in orderly and calculable positions the "Times" observes: "Plainly it is a translation of matter into numbers, and involves the further question as to whether or not numbers are in themselves real or only modes of the human mind."

D. G.

## VALE OWEN AND SWEDENBORG.

## SOME COMPARISONS.

By ARTHUR J. WOOD.

## EIGHTH ARTICLE.

## SOME WONDERS OF HEAVEN.

Extract from a message received by Mr. Vale Owen from his mother:—

"We were bidden to go to another district farther to the East. . . . You again hesitate, but that is the word we want. By the East we mean the direction from which the brighter light is seen over the mountains which border the plain, where the vision of the Christ and the Cross had been given us. We often speak of that direction as the East, because it reminds us of the sunrise."

The above words form a fitting introduction to the first portion of the present article.

It is really remarkable how, according to the angle of view, Swedenborg and the Vale Owen messages, in many respects, supplement and complement one another. In the case of the former we have presented to us in certain of his writings an illuminating philosophy of spirit-world laws and conditions of life; some of which, on account of our inability to see their true inwardness, owing to a mentality almost wholly formed by ideas and impressions derived from space and time, seem almost incredible. We simply note them as "peculiar," and, not being able either to affirm them or deny them, pass on. When, however, we come to the Vale Owen script, we find, to our astonishment, that many of the strange declarations of the seer are not only confirmed but illustrated by actual incidents witnessed by the communicators. Some of those things which were regarded perhaps with a degree of suspicion when mentioned by Swedenborg, and certainly with but little comprehension, might, with equal propriety and reason, have been received in the same way when appearing in the script; but when we find certain of these wonderful but incomprehensible things mentioned by Swedenborg, as existing in the world of spirits, confirmed in the most matter of fact way by the Vale Owen communicators, then we begin to think that, after all, the seer was right, and that it was we who were, perhaps excusably, at fault. It is a case of "every word being established at the mouth of two witnesses."

Having said so much by way of introduction, I now propose to give one or two examples that I have come across in the course of these comparative studies, illustrating my meaning. It may be said at once that, in their different ways, Swedenborg and the Vale Owen messages throw much light one upon the other with regard to conditions in the after-life.

And now let us turn to the extract at the beginning of this article. It comes with something of surprise, no doubt, that there is an East, and consequently by implication, the other three quarters, in the World beyond. But, if earth, as Milton says:—

"Be but the shadow of Heaven, and things therein  
Each to each other like, more than on Earth is thought,"

it need be no matter for astonishment that even the four points of the compass have their spiritual counterparts.

In his great work on "Heaven and Hell," Swedenborg devotes a whole chapter to "The four quarters of Heaven," and says that they are determined as in this world by the position of the sun; the sun in this case being, of course, the Sun of Heaven, the Lord Himself. "Who enlighteneth every man that cometh into the world." This is not a mere figure of speech, but an actual fact in the other life, for from Him all light proceeds, both internal and external. Amongst the remarkable statements Swedenborg makes is one to the effect that the angels have the East constantly before them, no matter which way they turn; and as this, he admits, is difficult to understand, he explains it thus:—

"Angels turn their bodies in every direction like men, but still they have the East constantly before their eyes; because changes of aspects with angels are unlike those of men, and proceed from a different origin. They indeed appear similar, but are not so, because all determinations of aspects, both with angels and spirits, spring from their ruling love."

The East, in heaven, he explains, is where the Lord continually dwells as a Sun, which sun is a sphere of light and heat ambient about Him—an emanation of Divine Love and Wisdom (which is spiritual heat and light) from Him, and in the midst of which He, in Person, dwells far above

all the Heavens, although in Presence Form, often seen within them. It is because the interiors of the angels (i.e., their affections or ruling love) are always directed towards Him, that He appears always before them, irrespective of the direction in which they turn their bodies.

"That there is such a turning towards the Lord," says Swedenborg, "is one of the wonders of Heaven, for it is possible that many may be in the same place, and one may have his body turned in one direction, and another in another direction, and yet all see the Lord before them."

To us on this plane of being, that is a very difficult statement to understand naturally; for where places, spaces and times are fixed and constant, as they are here, anything which upsets our ideas thence derived is bound to occasion a sort of mental disturbance, not to say indigestion, in the endeavour to assimilate the new knowledge. Students of the spiritual, however, are, like the scientists, becoming less prone to dogmatism, in matters that are, for the moment, beyond their understanding, and wisely await more light before definitely accepting or rejecting an unfamiliar statement, particularly as they are, as yet, only on the threshold of a vast unexplored region.

It so happens in this case, however, that there is an incident recorded in the script which illustrates one of the phases of this very law to which Swedenborg refers, and which is so difficult for us to apprehend intelligibly. The communicator is giving an account (too long to quote here in full) of a certain manifestation of Christ, of which I quote just the salient passage relating to this particular mystery of Divine aspect.

"Now we were all around, and above, and below Him. All of us, and each of us, saw Him whole—front, rear, and through and through. *You will not understand this.* It was so, as we saw Him then."

No, we do not understand it, neither do we disbelieve it; for there are many things that we can only learn fully from experience.

Another statement which is also difficult for us to apprehend is also made by Swedenborg, as follows:—

"It is another of the wonders of Heaven that, although the aspect of the angels is always towards the East, they have an aspect also towards the other three quarters; but their aspect towards these is from their interior sight, which is the sight of thought."

In other words, the angels are able, not only to see what takes place immediately within range of their ordinary vision, but also, if occasion demands, to put their powers into operation to see into other regions than their own, without leaving their own sphere to do so. We are not without some little assistance, even on this plane of existence, in enabling us to understand this possibility, for we have heard of many cases where men and women have had visions of scenes taking place far away from their actual position, and which have been due to abnormal states of psychical activity. We are, therefore, prepared in some measure to accept such a statement as the above.

This faculty of being able to see both "before" and "behind" one, so to speak, is also illustrated for us in the script in the following account. The communicator who tells the story was the director of the experiment which he describes, and which took place with a number of older children, boys and girls, who were gathered together in a secluded valley of Sphere Seven. The experiment was concerned with the visualisation of scenes out of, or away from, the sphere in which they were stationed. Two of the children are witnesses of an incident which occurred in a region inferior to their own, and are puzzled to understand it, because, as the communicator explains, they believed it to have taken place in a sphere superior. Mr. Vale Owen asks: "How was it they made that blunder, Arnel? Was it not easy for them to know whether they looked before or behind them?"

I quote Arnel's reply almost in full, because it illustrates very clearly the principle of "aspect by interior sight" mentioned by Swedenborg:—

"But, yes, my son, and surely. You question me so crudely, and I have humour in my make-up, as you know; and you are serious, while you should be smiling along with me."

"The perplexity of these children lay not between the two directions, 'before,' 'behind'; for when they looked into other spheres they looked into infinity towards, or infinity through those spheres. You mark me, my son, the operation I have described was not one ex-

terior in environment to themselves. . . . What they were doing now was of a different process. For instead of moving about in an environment exterior to themselves, they did the other thing. They absorbed their external mental and wilful activity into the interior of their own selves, and there found, for the time, their true environment. Their action was, you note, directed inward upon themselves. . . . It was this reversal of process which created their perplexity. They thought they had penetrated into Sphere Eight or Nine, and there found conditions foreign to those spheres. So it was they blundered."

Now, as I hinted above, it is not easy for us, even with such a statement as here quoted, living under space and time conditions, to assimilate such facts. Indeed, one of the earliest messages in the script lays stress upon the difficulty of adjusting our earth-born ideas to such extraordinary conditions of spirit life as we have just been considering; some of which, this earlier message states, wear a semblance of unreality, so much so, that they who first pass over, "until they have divested themselves of the habit of thinking in three dimensional terms, are unable to progress very far."

However, it is interesting stories like those mentioned above—of which the script is so full—that throw much light upon, and enable one the better to understand, many of the more difficult and perplexing statements of the Swedish Seer. Thus, as I said at the beginning, Swedenborg and Vale Owen, according to the point of view, often supplement and complement one another to a remarkable degree. The former, writing as the philosopher pure and simple, is mainly concerned with his statements of spirit-world laws as he had come to know them; whilst the latter, or rather his communicators, not so much concerned with philosophy, are more interested in the conveyance to us of interesting details of the tide of life which ebbs and flows around them, but which, at the same time, inevitably relate to those same laws, illustrating them, and enabling us the better to understand them.

### THOUGHT PHOTOGRAPHY.

MISS F. R. SCATCERD LECTURES IN EDINBURGH.

On Monday, 12th inst., Miss F. R. Scatcerd delivered a lecture, entitled "Thought Photography and Other Photographic Phenomena," in the Free Gardeners' Hall, Picardy Place, Edinburgh. There was a large audience.

Miss Scatcerd referred to the fact that in 1903 she discovered that images could be received on sensitive films without exposure to light, that is to say, without the use of a camera.

Feeling that the camera would be an invaluable instrument in the investigation of the finer forces of nature, she pursued her experiments, and did her utmost to induce the scientific world to take an interest in the question. Realising that the term "spirit" was a stumbling block as introducing what was regarded as an unproved assumption, she had decided to leave that question aside, and confine herself in general to the formal side of the subject. She divided her results into two classes—images by the camera and those obtained without its use. The latter she termed skotographs (from the Greek *skotos*, darkness), while for the former she retained the usual term "photographs."

The lecture, which included much material familiar to readers of *LIGHT*, was illustrated by lantern views.

There was one passage in the address, however, which may be new to many. It concerns an incident which took place at Crewe.

Sir William Crookes had a portrait taken of himself, and across the plate was discovered the message: "I most earnestly ask you, Sir William, to tell Sir Oliver Lodge that when—." Here the writing stopped, and they could get nothing further.

Sir William left, taking the plates with him. A fortnight later a friend of his was photographed and the following was received: "—he is ready the invisible helpers, with the Christian circle at Crewe, will do all that we can for dear Harum-Scarum.—T. Colley."

On comparing notes Miss Scatcerd found that the message completed the broken one to Sir William Crookes. It was signed by Archdeacon Colley, who shortly before his death declared he would never cease, in this world or the next, to endeavour to convince Sir Oliver Lodge of the truth of the Crewe phenomena.

"Harum-Scarum" was a playful name applied to her by the Archdeacon.

In concluding her address, Miss Scatcerd remarked that so far every conflict between orthodox science and convinced Spiritualists had terminated in a victory for Spiritualism. The latest discoveries in science were proving the facts for which Spiritualists had so long contended. She instanced the fact of human radio-activity, the existence of which was now recorded by instruments in exactly the same way as electricity or any other form of energy.

### A MANUAL OF SELF-HEALING.\*

MR. W. OWEN HUGHES'S SUMMARY OF THE ANCIENT CHRISTIAN PRINCIPLES.

REVIEWED BY ELLIS T. POWELL, LL.B., D.Sc.

Mr. Hughes is a Christian healer of seventeen years' standing, and his book is a crisp summary of the principles that lie behind his treatment. They are, needless to say, all of them based upon the methods of Christ, and illustrated by a marvellous aptness and amplitude of quotation. Their nucleus might be found in a paragraph on page 53:—

"Let us dwell in thought on the Absolute, in Whom we live and move and have our being, that is, Mind; and as we dwell on and realise man's oneness with God, the one Mind, the One Life, we know that we are not a number of separate lives jotted about all over the world, but man is Life, Mind, God manifested in consciousness."

This, of course, is an expression of the deeper psychic law that all consciousness, whether divine, human, or animal, is of one species, an identical part of the universal consciousness, but limited by the various vehicles through which it manifests. To bring one's self into harmony with this consciousness is to enlist its aid against evil of every kind, and the aid is effective up to the degree to which the harmony is intimate and real. Herbert Spencer defined life as "correspondence with environment," adding that "perfect correspondence would be perfect life." The aphorism is truer in the psychic sense than in the merely physical. All our highest strivings now, and in the eternity that lies before us, will be devoted to the attainment of a closer and closer correspondence with the Divine Mind and the Divine Policy.

Conversely, to the extent to which we allow our consciousness to fall away from the correspondence, we lose our grip on the Divine aid. So that Mr. Hughes is quite right when he declares that—

"All false emotions such as fear, anxiety, grief, anger, envy, revenge, depression, spitefulness, lust, false ambitions, unkind criticism, obstinacy, avarice, selfish dealing, harshness, timidity, falsity, over-sensitiveness, bigotry, cruelty, and the like, are the fore-runners of sickness, disease, and death."

The present writer, however, is a trifle sceptical about Mr. Hughes's illustration of the evil effect of anger as shown by "the presence of pus and bile" in the microscopically-analysed blood of a man who had "purposely made himself angry about a matter." Is it possible for a man to "make himself angry" where his passions are not really roused, and where the whole process is pretence? If that were so, we should not envy the actor who gave a daily conscientious performance of Shylock or Othello, with pathological consequences equivalent to those which must have followed in the case of the original Jew and the original Moor, if such ever existed.

I doubt the wisdom of adopting the word "metaphysical" and its cognate terms to describe the processes employed by Christ. Thus the publishers characterise Mr. Hughes's book as a "metaphysical work," and Mr. Hughes as a "practical metaphysician." As for Christ, Mr. Hughes tells us that He was "the greatest metaphysician Who ever lived." No doubt He was, in the sense that He employed His knowledge of meta-physical, or ultra-physical laws and forces to do the beneficent works which are associated with His name and religion. But this is not the sense in which the word "metaphysician" is generally employed and understood. In ordinary parlance the term "metaphysics" means the branch of philosophical science which is concerned with an endeavour to reach the ultimate realities that lie behind the visible and palpable phenomena of the universe. In established scientific terminology the word "metaphysics" does not connote healing, or any of the allied processes; and to attempt the fixation of this new significance upon it is to my mind a mistake, and one likely to lead to no small amount of misconception and mystification. At the moment there is no English word which will exactly express what Mr. Hughes means when he calls Christ a "metaphysician," though "psychiatrist" would come very near the mark. "Psyche" is the soul, and "iatreus" is a physician; and Christ was in a very real sense a soul-physician, healing the body by means of super-physical forces.

Taken altogether, however, the book is a storehouse of Christian lore and language on the subject with which it is concerned, and deserves the high commendation that is certain to follow its careful perusal.

THE CREATURE OF CIRCUMSTANCE.—The fire, when first kindled, said to the smoke, "Go up, my son, straight to Heaven." And the smoke said, "I go"; but anon the North-east took and turned him South-west, then the South-west turned him North-east, and so of the other winds; but it was in him to go up straight if the time had been quieter.—"Becket," by LORD TENNYSON.

\* "Self Healing by Divine Understanding," by W. Owen Hughes (Williamson & Co., 10, Hamlet Court-road, West-cliff, 6/- net).

## LIGHT,

5, QUEEN SQUARE, SOUTHAMPTON ROW, LONDON,

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Telegrams: "Survival, Westcent, Lond n."

COMMUNICATIONS intended to be printed should be addressed to the Editor. Business communications should in all cases be addressed to the Manager. Cheques and Postal Orders should be made payable to "LIGHT."

SUBSCRIPTION RATES.—Twelve months, 22/-; six months, 11/- Payments must be made in advance.

All applications for advertisements must be made to J. H. GORING, Graham House, Tudor Street, London, E.C.4. Tel: 13124 Central.

Rates.—£10 per page; 10s. per inch single column; societies, 8s. per inch; classified advertisements, 9d. per line.

## ON EARNING A LIVING.

AN OLD PHRASE AND A NEW MEANING.

Lately the newspapers have given us accounts of the sad plight of various classes of the community whose incomes, even when they were employed, had become insufficient for the bare necessities of life. We have read, for example, distressing accounts of the straits to which many of the clergy were reduced, meagre meals, shabby clothes, no holidays or amusements, and the dreariest subterfuges to maintain even the semblance of respectability. We have read of scientists whose incomes a mechanic would scoff at, of authors who earned less than road-sweepers. It is only necessary to touch upon a few instances in a long list of melancholy examples. They are too well-known. Everyone who follows intelligently the annals of the time is aware of them, and too often is himself numbered amongst the victims.

We are all apt to generalise, and the prevailing distress is usually attributed solely to the war and its aftermath of bad trade, high prices and griping taxation. The war, indeed, has much to answer for, but not everything. It reduced the condition of vast numbers who before the war were known as the "comfortable classes," but it raised multitudes to a degree of affluence which they had never known before. It brought about

## A GENERAL Topsy-Turvydom

in which Dives became the beggar and Lazarus strutted it in purple and fine linen.

It was not all due to the war. Many of us remember the frenzied struggle of thousands at the dock-gates to earn sixpence an hour; we recall "The Bitter Cry of Outcast London," and the boast of the capitalist who said he could buy the best brains in Fleet-street for five pounds a week. These things were occurring long before the war.

Let us leave the economic aspects of the question. They are admittedly complex, although they can be reduced to simplicity by the consideration that the world is not at present producing the means of subsistence for its population: there is, in short, "not enough to go round."

The economic problem will settle itself, howbeit vast multitudes will suffer in the process. Those who have attained to a comprehensive view of the question will see that the spiritual and moral sides of it are by far the more important. The changes wrought by the war are by no means confined to the physical world. There are thousands to-day who in the light of Spiritualism have gained a clearer view of the matter and discovered a larger meaning in the phrase "a living." They have become aware of themselves as

## INHABITANTS OF ANOTHER WORLD

than the material one and to that extent the pressure on the physical side has been relaxed. It is a process which is going on all the time, for the most part unseen and unsuspected by the casual observer. Only the few so far have grown into the full consciousness of it. For the mass it is a matter of gleams and faint

intimations of a life beyond the thick swathings of the flesh. Often the change has come about by the very stress and terror of the time. These things have thinned the veil of the flesh and released the soul that until then had been "coffined in dull clay."

Here and there we meet the more advanced who have "put the world under their feet," and who go through penury, living precariously, but living calmly, confidently, even joyfully, having "earned their living" in a wider and nobler sense than the phrase ever carried of old.

A larger, fuller, stronger life is now beating against the shores of the older world we knew. The ancient dams and mouldering walls of habit and custom will not hold it back much longer. It will flood the desert places like the rising of the Nile.

We are here to proclaim the coming of this newer life, which is to carry us far above the ruins of the old, and in the earning of our spiritual living ensure that our lower needs shall not go unsatisfied, since the greater includes the less.

## LADY GLENCONNER AND PSYCHIC PHOTOGRAPHY.

IN DEFENCE OF MR. WHATELY SMITH.

The following is an extract from a letter recently sent by Lady Glenconner to a correspondent:—

"I feel I did not make myself clear in my letter of yesterday respecting the mediumship of the particular branch in Spiritualism that we know as 'Psychic Photography.' I believe the characteristic features of this activity are so perplexing (the truth lying, in this particular branch of the science, in a 'well' deeper than usual) that the scepticism of analytical minds, such as Mr. Whately Smith's, is more than justified. If you think about the subject dispassionately, you will surely agree. You would not have the whole world bringing the same unthinking, weakly-partial and emotional bias towards the subject that—say Miss —, or Mrs. — do? These kinds of minds, in my opinion, do far more to destroy the chance of Spiritualism being rightly understood than those of Whately Smith and his confreres. And if we show ourselves vexed and angry with such as they, sure we suggest, justifiably, that we don't want investigation on sound lines carried on at all. We ought to welcome it. I feel thankful there are such opponents to the subject and such a healthy strain of watchful interest as the scientists display. Never before have they shown such readiness to investigate this subject, and to my mind we should give them every opportunity and the freest scope, to do so.

"If a medium presents difficulties in the matter, it is a mistake to foster their sensibilities. I think it is this very sheltering that the Spiritualists have given the mediums that has provided the rich openings for fraud that have been so greatly taken advantage of—and I think the time has now come for a new era in these activities. We must welcome those who have the truth at heart even though, through them, we have to overthrow some of our idols. Why should mediums, if they are genuine, dislike investigation? We have to educate the mediums to the new idea, and brace them to meet these new friends."

## "COMMUNICATION."

SOME COMMENDATIONS OF THE STEAD MESSAGES.

The book is really fine. I only wish that we had some central authority which could say, "We are prepared to recommend this as final and standardised so far as it goes," for we need some firm ground from which we can work, and this bears every mark of a wisdom beyond our own, both in its matter and in its genesis. For my own part, I am prepared to accept it as it stands, and to frame my philosophy upon it, since we must have something if we are ever to get anywhere, and I can't think of anything more stable than this. I shall hold it always for reference.

I am glad of the sombre side also. We tend to make things too easy. It is good that we should say to the callous muck-raker, "You are in very deadly danger. Have a care! It is not a visionary, priest-invented Hell, but it is very real and imminent and terrible."

—SIR A. CONAN DOYLE.

"I consider it one of the best books on the subject, and bound to do great good."—LADY GLENCONNER.

"SPEAKING ACROSS THE BORDERLINE."—We learn that a sequel to this book will shortly be issued under the title, "Further Messages Across the Borderline," by Mrs. F. Heslop, with a Foreword by the Rev. G. Vale Owen, and an Introduction by Dr. Ellis T. Powell. Further particulars will be given in due course.

## FROM THE LIGHTHOUSE WINDOW.

The Rev. G. Vale Owen is to speak at the opening meeting of the L.S.A. winter session on Thursday, September 29th.

"The Ethics of Suicide" is the title of an article by Sir Oliver Lodge to appear in the October "Fortnightly Review." It will be awaited with the keenest interest, especially as we understand that Sir Oliver has touched on the psychic aspect of the question.

Sir Arthur Conan Doyle's new book, "The Wanderings of a Spiritualist," in which he describes his recent Australian tour, has received many flattering Press notices. The "Daily Chronicle" writes: "It would be impossible for Sir Arthur, a trained observer and keenly interested in the world and men, to be other than interesting. So one might read it for its living travel pictures and its stimulating thought alone. Into the first fifty pages are condensed perhaps the most vivid sketch of the voyage from England to Australia that has ever been written." A review of the book appears elsewhere in this issue.

Very great interest has been shown by our readers in the coloured glass screen, designed to enable ordinary non-psychic people to see the human aura, and the demand for it has been large. In the past, writers on the aura spoke of it as "visible only by the aid of clairvoyance." That seems not to be a correct statement, unless it be that far more people are clairvoyant than was supposed, or that the screen (whether of coloured glass or the Dicyanin cell) induces a temporary lucidity, as we know is often the case under hypnosis.

With this issue the London Spiritualist Alliance announces in an illustrated four-page supplement, a very attractive and comprehensive programme for the coming session. The Council are certainly to be congratulated on having introduced the Lecture Class series, and we are pleased to note that amongst the instructors are such able exponents of our subject as Mrs. F. E. Leaning, Mr. George E. Wright, and Mr. Ernest Hunt. We are sure that these classes will prove most popular. As they start the week after next we would advise intending members to make early application for admission to whichever class appeals to them, and to commence at the outset, and thus avoid missing any of a series which we feel sure will prove invaluable to everyone.

How disease is tackled direct from the spiritual side, by spirit healers, is described by the Rev. G. Vale Owen in an article in his series appearing in the "Weekly Dispatch." He writes: "One department of science which has been invaded by Psychic Research is Medical and Surgical Science. Our spirit friends have been found to be able to diagnose the ills which affect the human body in a very remarkable and efficient manner. There are spirit-doctors set apart for this purpose, many of whom were eminent specialists when on earth. These have colleges in the spiritual world where they train others for the work."

Mr. Vale Owen continues: "These students are taught the mechanism of the human frame and the various ways in which illnesses and diseases may be detected and dealt with. But there is one great and fundamental difference between the method pursued by their medical brethren in the flesh and the way in which this task is dealt with by those who have passed over into the wider realms of spirit. These latter have one great advantage over the others. They can approach the matter from the inner side. That is to say, they diagnose the state of the patient's material body by carefully studying the state of his spiritual body. For this reason they are able to get straight at the seat of the trouble. Then they set to work to treat the patient by bringing into operation certain forces which they have at their disposal and which they are carefully trained to use."

To celebrate the birthday of their president, Mrs. Annie Besant, there is to be a social gathering of members of the Theosophical Society at Mortimer Halls on October 1st.

Mr. John Spencer, writing in the "Occult Review" (September) on "Some General Principles of the Occult Development," drives home his points with some homely smiles: "Every kingdom divided against itself is brought to desolation, and if a man is simultaneously seeking to awaken his higher spiritual faculties and to indulge his lowest passions in lust or drink or dishonesty, the resulting psychological conflict may well end in serious nervous disorder or actual insanity. To this extent there may be some truth in the popular superstition among the ultra-orthodox that dealings with psychic phenomena of any sort tend to drive people mad. As in any other case, those who wish to

achieve a particular purpose must adopt their means to the end and lead the suitable life. If the Oxford and Cambridge crews trained on suet pudding and unlimited tobacco we should probably have a popular outcry demanding the suppression of a sport which killed everyone who took part in it. The answer would be, of course, the danger is not in the boat-race, but in the boat-race on wrong training."

He continues: "So, to the outcry against the dangers of Spiritualism and occultism the true answer is: The danger is not inherent in occultism or in Spiritualism, but arises because people are foolish enough to rush into these things without attempting to live lives appropriate to them or to undertake the necessary study before they begin experimenting rashly. An electric power station is a perfectly safe place for the electrician in charge, but if an amateur starts fooling around there without even taking the trouble to put on proper rubber appliances he is asking for trouble."

Father Bernard Vaughan, in a recent sermon at Edinburgh, said, "I know a great deal more about the next world than the mediums, whose description of this and the other side is not encouraging. If their pictures of the Beyond are true, then all I can say is that the other side ought to be a preparation for this and not this for that. Going to Heaven for me would be like going from Mayfair to Clapham Junction." Possibly the change will prove to be an even greater one than that.

The Rev. C. L. Tweedale informs us that for some time past he has been engaged on the production of a hymn-book suitable to the needs of Spiritualists and acceptable to the churches. The book, which is to be published shortly under the title "Spiritual Songs," will include several hundred hymns, some original, and special care has been paid to the music.

The story of the French psychic photographer Buguet and his trial and conviction for alleged fraudulent practices is ancient history, but it has remained for an absurd, slanderous person in New Zealand to couple with Buguet, Stainton Moses. In Wellington, in July last, a Mr. L. C. Prudhoe, described as "an enthusiastic photographer," in a public address, made the ridiculous statement that "Two photographers named Buguet and Stainton Moses were arrested in their studio," and after confessing that they had faked spirit photographs, were imprisoned. It is quite unnecessary to state, unless for the benefit of ignorant ones at the Antipodes, that the whole story with regard to Stainton Moses is devoid of foundation.

At the British Association in Edinburgh last week the Rev. Canon J. A. MacCulloch, D.D., Bridge of Allan, read a paper on the mingling of fairy and witch beliefs in the sixteenth and seventeenth centuries in Scotland. Although the fairy and the witchcraft superstitions had, on the whole, he said, separate sources, they had many things in common. Both were also regarded by official and orthodox ecclesiasticism as connected with the devil and the kingdom of darkness. The folk gradually accepted this view, at least with regard to witchcraft. The common aspects of the two beliefs, and the common ban under which both were placed, would inevitably tend to mix them up together.

In comment on the above the Liverpool "Daily Courier" observes: "Has the fairy a real existence? Though every literature in the world describes the 'little people' at full length, though every child knows their glens and rings and castles, the British Association solemnly discusses them as a problem, a myth, a figment of coloured and excited minds. Last year photographs of actual fairies, taken in a Yorkshire wood, were exhibited—but savants are not easily convinced. During the past generation hoaxes have been perpetrated on the scientific community, and its members are for ever on their guard. But if every literature, every cycle of legend from the Samoyed to the Patagonian, is in agreement on the past, if not present existence of fairies, there must be some basis for the world-wide belief."

Dr. Lindsay Johnson lectured recently before the Durban Spiritual Alliance on "Evidences of a Future Life." In the course of an able address, reported in our contemporary, the "South African Spiritualist," he used an apt illustration from Emmanuel Kant, who once remarked that any single phenomenon of Spiritualism was by itself insufficient to convince him, but when all the phenomena were taken together they became irresistible.

The Berlin correspondent of the "Daily News" states that failing to find the murderers of Erzberger, the authorities invoked the aid of a clairvoyant, who gave a remarkable account of the hunted men's doings. He adds, "It is an astonishing fact that a second medium gave precisely the same details, and the police are following up the information."

## EVAN J. POWELL, MINISTER AND MEDIUM.

In reporting last week the termination on the 4th inst. of Mr. Evan J. Powell's connection, as resident minister, with the Spiritualist Church at Merthyr Tydfil, and his removal to Paignton, we promised to give our readers an account of some of the wonderful evidential phenomena obtained through his mediumship. *Light* for September 27th, 1919, contained a description by H. W. S. (the initials are those of the name of a well-known Merthyr journalist) of two remarkable private sances for materialisation, at which he was present, given by Mr. Powell; and in the local paper with which he is associated, this gentleman now adds to his former testimony. Referring to some of the striking and convincing evidence obtained at Mr. Powell's sittings under conditions which place fraud, imposition, and chicanery beyond possibility, H. W. S. says:—

Not only were the severest tests imposed, but the best evidence of their truth and reality lay in the private knowledge of the means of test which were unknown to the medium or unrelated members of the circle. I have had these tests in the instances of my wife and my son, again and again. On the last occasion when they manifested my wife, amongst other things, placed in my face something which appeared to me from its softness to be like a silk lace shawl such as she habitually wore in the house. To have my own senses corroborated I requested her to repeat the act to every person present. She did so, and they all one after another thanked her as they felt the hand and the article in their faces.

I shall never forget the sances given by Mr. Powell at my house, at which Sir Arthur Conan Doyle and Lady Doyle were present. I sat next but one to them and heard every word of the conversations of four members of his family—three gentlemen and a lady—with them. Every voice was clear and distinct from the others—not a trace of the medium's. The conversations must have lasted nearly ten minutes. Sir Conan's brother "Ted" discussed with him the condition of his widow, and gave directions for her removal from the place where she was then receiving treatment. The talk between Kingsley (Sir Arthur's son) and his parents was emotionally affecting and brought tears to my eyes. The lady's beautiful voice in opening her conversation with Lady Doyle was lovely. While these conversations were proceeding two other members of the circle were holding animated conversations with their friends.

An equally remarkable manifestation was made on the occasion of the visit of Count Mijatovitch, formerly Serbian minister at the Court of St. James. During the sance at The Chase I happened to be sitting next to His Excellency, and I suddenly heard a deep contralto voice speaking in a language that I could not guess at. Here was a language that I never heard before in my life. An earnest conversation took place between the spirit visitor and the Count, punctuated by what appeared to me to



EVAN J. POWELL.  
The Famous Medium

be deep sobs. I heard repeatedly the name of Draga spoken. When it was over I whispered to His Excellency, "Could you tell me who the visitor was who spoke to you in that strange language?" And he replied, "It was Queen Draga of Serbia, who was assassinated with her husband in a most brutal fashion." Here was evidence of an irrefutable character, because Mr. Evan Powell's knowledge of language is extremely limited, and there was not a soul in the circle among the few linguists there who had any knowledge of Serbian whatever.

The earnest and eloquent address which Mr. Powell delivered on the occasion of his farewell meeting on the 4th inst., when the hall was packed and hundreds had to be turned away, will probably never be forgotten by any those present. Alluding to the great number of times he had spoken from that platform, he said that for once he hurt him to speak, and hurt him very much, and that not because he was leaving Merthyr altogether, and leaving behind him many friends, but because he was leaving behind a little child of his own—the church of his creation. Glancing at the history of the movement in Merthyr and the many and various vicissitudes through which it had passed, he found he was able to trace it back for somewhere about twenty-two years. One of his first recollections of modern Spiritualism was during the six months' strike about that period. Spiritualism was then, though not actually in its infancy, practically a suckling, only supported by a few stalwart friends, of whom he instanced first William Scott, who had his business partly ruined because he believed that "the dead could return," and had to endure hearing women in the street throw callous remarks to him as to how God had visited him with the hand of affliction by taking away his beautiful and gifted daughter as a "curse because he called back the dead." Mr. Powell then went on to describe the "Circle of Light," with which some of the Merthyr Spiritualists were associated, and Mr. Geo. Spriggs, to whom he referred as "the greatest materialising medium Wales, England, nay, the whole world had ever produced." He referred to other veterans, some of whom were still with them, to levitation, apports, and other phenomena witnessed in those days, and to the difficulties which the movement had had to face, and how the Societies had to move from one small meeting place to another, having no abiding home. Coming at last to the erection of

opening in 1910 of their present building he claimed that Spiritualists generally owed more to that Temple and the circles held in connection with it than many of them thought or realised, for Sir Arthur Conan Doyle had attributed to the Southey sance the inspiration that led him to "go and tell my brothers across the ocean the story of modern Spiritualism." From the day that Sir Arthur set forth upon his task after that sance a different outlook had been seen, and they could say, with Joshua of old, that the land was being "subdued before them."

On Monday night, the 5th, a social gathering of members and friends was held by way of giving Mr. Powell a pleasant send off.

## MYSTERIOUS MUSIC AT A FUNERAL.

Some time ago we dealt in "Notes By the Way" with music heard at the bedside of the dying. We have now received from an American correspondent, Mr. Neiburg, of Oakland, Nebraska, a cutting from the "Omaha World-Herald," from which we take the following excerpts:—

Special Dispatch to the World-Herald.

O'Neil, Neb., August 28th.—Divine music, played by celestial hands perhaps, coming from no discernible source, and filling only the room in which the body lay and the mourners sat, thrilled and awed those attendant at the funeral of the daughter of Mr. and Mrs. W. F. Parker, of Wood Lake, recently.

Mr. Parker is cashier of the Citizen's State Bank of Wood Lake. Not only Mr. and Mrs. Parker, but also Ben Mickey, Wood Lake banker, Michael Flannigan, Long Pine banker, and many others who attended the funeral, which was one of the largest ever held in Cherry county, heard the heavenly strains, which welled but a short time before the final service, and sought by search and investigation to determine from whence it came. They were unsuccessful and still are at a loss for an earthly explanation.

The phenomenon lasted not more than five minutes, or about as long as the rendition of an instrumental selection would require. The faint harmonies of beautiful

chords, sounding as from afar, first were noticed by the mourners, who supposed them to be played by some organist in another room.

Gradually they grew in volume and swelled and throbbed until they filled the room, the measured rhythm of a definite theme.

Then they died away again, softening and diminishing until they seemed only an echo of a memory, and then they ceased. The mourners waited several minutes for the remainder of the service before they realised that the invisible player was no one then in or around the house of sorrow.

The reporter adds that after strict search of the premises these present satisfied themselves that there was no earthly explanation of the music.

OLD-FASHIONED IDEAS.—I feel at moments appalled at the terrible bigotry and ignorance with which we have been instructed concerning this dear, happy, natural life that is being led by those we love. Yet ancient beliefs die hard. And you cannot often convince Mr., Mrs. and Miss John Bull that, should they quit their physical bodies to-morrow, they would be very uncomfortable and unhappy if they had to sing hymns all day for ever and ever. At present soft beds, hot baths, and four-course dinners seem necessary to them; and one must realise that the body only demands the things which the ego, the spirit, craves.—"Rachel Comforted," by MRS. FRED MATURIN.

## MATERIALISATION PHENOMENA.

EXPERIMENTS AT THE INTERNATIONAL METAPHYSIC INSTITUTE.

By STANLEY DE BRATH.

It is interesting to see the experiments of cautious and dispassionate scientific men leading to the same conclusions as those of the common-sense observers of fifty years ago.

The experiments in Paris recorded in the "Revue Metaphysique" for July-August on the materialisation of faces with Franek Kluski, as medium, under rigid test conditions, recall vividly the same phenomena with Cecil Husk in London, in 1889 and earlier. The Paris séances were conducted with dim red light, but the figures were illuminated by phosphorescent screens such as Husk was in the habit of using.

Dr. Geley writes:—

"It is difficult to separate phenomena of a physical from those of an intellectual order in our séances with Franek; the two were generally closely connected. The latter manifestations were never incoherent or disorderly, but were always intelligently directed to a definite purpose. The contacts with materialised hands, the lights, the appearances of faces, all denoted a directing idea, conscious and apparently self-moved. The making of (paraffin) moulds called for a regular co-operation between the operating entities, whatever these may be, and ourselves. They endeavoured to do their best to satisfy us. . . . These entities did not seem to me to be of a high intellectual order. As with Dr. Crawford, they seemed to have the mentality and the functions of the artisan.

"I remarked a very curious fact: we have said already that the moulds were the act of one particular entity. Now, the other entities seemed as interested as ourselves in the results obtained. I saw, in my experiments at Warsaw, one of these beings take up the phosphorescent screen and direct its light on one of the paraffin 'gloves,' looking long at it with lively curiosity. The psychism of the 'invisible assistants,' as Crawford calls them, would need a long notice devoted to them alone.

"Apparently, the initiative for the phenomena comes neither from the medium nor from the experimenters. Certain features in the experiments show very clearly the operation of an external Will. No doubt this Will, though seemingly external, may possibly have its real source in the subconscious; but that is a hypothesis at once complicated and difficult to sustain. It may seem convenient to say peremptorily, 'All comes from the medium, the matter, the power, and the directing intelligence.' But this is not always in accord with the facts.

"It is advisable to hold judgment in suspense on this important question, and simply to say: Everything in such séances takes place as if:—

"1. The starting of the phenomena, their initiative, and primary directive idea comes from independent and self-active entities;

"2. This primary directing psychism being combined, in a manner which defies separate analysis, with mental factors both conscious and subconscious, derived from the medium and the experimenters."

The experiments read just as they might if the "invisible assistants" were incarnate laboratory assistants adapting their procedure to the wishes of the experimenters. In one experiment dealing with automatic writing detailed by Count Potocki, the script is a dialogue between two or more invisibles, relations of the Count, who communicate with him and with each other, expressing their surprise at seeing their relation there, and addressing him with some degree of hesitation. The dialogue is too long to give here, but the evidence of discarnate personality is very strong, referring to events with which the persons claiming to communicate were concerned during life.

## ANALYSIS OF THE ECTOPLASM.

The same issue of the "Revue" contains an account of experiments with Mme. Stanislaw P., by P. Lebedzinski, an engineer who is the President of the Central Committee of the Polish S.P.R. Many instances of materialisation are given, which do not differ markedly from others; but the most interesting is the account of the separation of a portion of the ectoplasm.

Mons. Lebedzinski writes:—

"We had long endeavoured to induce Mme. Stanislaw to permit the removal of a small part of the substance, but she feared the results on herself. I succeeded, however, in convincing her that the loss of a very small portion, just enough for analysis, could do her no harm, and she consented to this. I, therefore, prepared a sterilised porcelain capsule to contain the portion to be detached. On the 20th February, 1916, the ectoplasm twice emerged from the medium's mouth, and was re-absorbed. The entranced medium then said, 'I will try; now give the capsule.' This was placed in her lap. Some few minutes later a third emanation took place, from which a small portion detached itself, and fell into the capsule. No particular result on the medium was observable. The detached piece was about one centimetre in diameter, and resembled white of egg beaten

up. On the following day, when dried, its diameter was about half a centimetre, and its weight 0.101 gram. This was divided into two portions, one being sent to Dr. von Schrenck-Notzing, and one to the bacteriological laboratory of the museum of Agriculture and Industry at Warsaw."

The results of analysis differ somewhat, but both agree in the presence of numerous leucocytes. The Warsaw analysis is much the more detailed, and sums up as follows:—

"The substance analysed represents albuminoid matter, with an admixture of fat, and cells belonging to the human organism. Starch and sugar detectable by Fehling's reagent, are absent."

The extremely small weight available, only one-tenth of a gram in all, makes the determination of the actual weight of each component impossible, but what seems to me deducible from the analysis, is that the substance is really albuminoid in its essential nature, and not, as some have hastily concluded, an ethereal condensation or a non-material appearance, but is plain chemical matter. The formation of visible forms from this ectoplasm seems to me in no small degree analogous to the growth of plants. A flower, for instance, is often 90 per cent. water, 8 per cent. carbonaceous matter, and 2 per cent. mineral salts. It likewise is the materialisation of a predetermined form. Similarly, the ectoplasm is at least 50 per cent. water, and the chief solid component is of the nature of albumen whose general character is: Carbon about 50 per cent., hydrogen about 7 per cent., nitrogen about 16 per cent., oxygen about 22 per cent., with sulphur about 1 per cent. The general formula may be  $C_{72}H_{114}N_{16}S_2O_{24}$ , or something resembling this. The ectoplasm seems, in fact, not to be very different from the "tough, slimy, granular, semi-fluid" constituent of plant-cells that is known as "protoplasm," and is regarded as the physical basis of all life.

## THE APPEARANCE OF DOUBLES.

CASES RELATED BY SIR HENRY LUCY.

Sir Henry Lucy, in his "The Diary of a Journalist," in the "Liverpool Daily Post" (August 29th) recalls the interest excited in 1909 over what was known as the Norfolk vicar's ghost. The story is that on December 10th, 1908, Dr. Astley, Vicar of East Rudham, left his parish to winter in Algeria, engaging as substitute the Rev. Robert Brock. One Saturday while the acting vicar was seated in the dining-room of the vicarage, the housekeeper entered and invited him to "come and see Dr. Astley," he at the time being in the flesh at Algiers. "Following her to the study, and looking through the window on to the lawn, Mr. Brock avers he distinctly saw the figure of Dr. Astley in clerical attire standing against the wall. The vision remained for ten minutes, and was seen and recognised by Mr. Brock, the housekeeper, and the housemaid. On the morning of the day after the apparition appeared Mr. Brock received a letter informing him that Dr. Astley had been in a railway accident in Algiers, and had been seriously injured."

Sir Henry goes on to relate a similar but better authenticated story, the scene of which was the House of Commons. He says: "In the last session of the Unionist Ministry, Sir Carne Rasch was attacked by influenza in so serious a form as to keep him in bed for a week. One night when the scourge was in fullest force, he was seen in his place in the House of Commons. Amongst the witnesses was no less a person than Campbell-Bannerman, who, in company with Sir Arthur Hayter, on the front Opposition bench, noted Sir Carne's presence, and commented upon it. On his own side of the House he was seen by Sir Gilbert Parker and Sir H. Meysey-Thompson. When the story got about Carne Rasch personally assured me that on the night in question he had not left his bed, for the sufficient reason that he was not able to rise from it."

**HOMILIES ON HEALTH.**—We have been sampling three out of a series of fifteen sixpenny booklets by Mr. and Mrs. Eustace Miles (40, Chandos Street, W.C.2), entitled "Milestones on the Road to All-round Efficiency and Health." One of our three (No. 8 in the series) gives useful "Hints on Self-Suggestion." To the question: "Is not the 'self-suggestion' of health to an unhealthy person a lie?" Mr. Miles replies that it may be untrue of the outer and apparent self, but it is not untrue of the inner self. Of the fact that "self-suggestion works successfully in practice" he has abundant evidence. In the second—"About the Sub-Conscious Mind" (No. 3), the writer suggests that our minds may be parts of a great cosmic or universal mind. He disputes the assumption that the subconscious must be unconscious because we are unconscious of its activities. "Suppose that each one of us is like a cell in a Great Person, what," he asks, "should we think if that Great Person believed that we were not conscious because He was not conscious of us?" Most suggestive again is the booklet on Daily Sacraments which, taking in succession a number of the commonest actions in the common round of human life, points out how each of them may be turned into a sacrament—a something which has a value beyond the mere performance of the act.

# THE RELIGIOUS QUESTION.

## SOME INSTRUCTIVE QUOTATIONS FROM THE VALE OWEN SCRIPT.\*

Mr. W. H. Moyes, as one who has studied carefully the whole of the published script of the Rev. G. Vale Owen, especially those portions which have a direct bearing on the question which is now agitating the Church, writes as follows:—

I would call special attention to the following important and vital quotations from the Vale Owen Script in order to urge that as careful consideration should be given to their weight as to the extracts already published in LIGHT:—

### SIGN OF THE CROSS.

"Leader" says, under the above heading: "The sign of the Cross is but one of the signs of holiness which we knew and have in past and present made known to the children of earth. But it is at the present stage of evolution the sign more powerful than any else. For it is the sign of Life from the Living One poured out for earth's progression. And as other ages have been periods of God His Majesty, so this age is a peculiar of that Christ of God Who, coming last of that high band, is *Prince of all, Son both of God and man.*"

### IN OTHER WORLDS.

Mr. Vale Owen asks, under this heading in his Script: "About the descent of Christ. When He descended from the Father's Home to become incarnate, I suppose it was necessary for Him to condition Himself to the spheres, one after another, until He reached the earth sphere?"

"Leader": "So far as we have been taught, friend, the Christ was present in the earth sphere when it was without form; that is, when it was non-material. When matter began to be, He was the Master Spirit through whom the Father wrought into orderly constellations the material universe as now you understand it. But, although He was present, yet He Himself was also formless, and took upon Himself, not material form, but spiritual form, as the universe became endued with its outer manifestation, and so took form of matter."

### THE MASTER SPIRIT.

"He was behind the whole phenomena, and the whole process passed through the Christ as the Ages went along and matter grew from a chaos to a cosmos. . . . It was the contact of the Christ sphere with chaos that resulted in the cosmos. . . . The Creator of all, working through the Christ, produced, after ages of continuous urge, the cosmos. Now, if we have in any degree been able to make clear to you what is in our minds, you will see that the Christ was in the material universe from its inception. . . . See you in what this eventuates? It means no less than that Earth and the whole cosmos of matter is the Body of Christ."

Mr. Vale Owen: The Christ Who came to earth?

"Leader": "The Christ Who was One with the Father, as of the Father's Selfhood. . . . And in due time He came forth of the invisible into the visible world. He, who had made man, was Himself made man. . . . He took on expression in Jesus of Nazareth."

### SACRIFICE AND SERVICE.

Under this sub-head, "Leader" afterwards described a wonderful manifestation of the Christ, in the Temple of the Second Sphere, and a Spirit from a much brighter Sphere tells "Leader": "We cannot penetrate, brother, into all the great Heart of God. . . . but the hope arises that some day we may be better able to understand. . . . The Man of Sorrows returned to the steps of His Father's Throne, His task accomplished. But not as He had gone forth did He return. He went forth white in purity and holiness. He came again the Crimson Warrior Prince and Conqueror."

### FACE OF THE CHRIST.

Mr. Vale Owen, asking later of "Leader": Was the Face of Christ (in another manifestation described) like the conventional idea we have of pictures of Him? "Leader" replies: "But little, friend. But you must know that His face is not of the same features in detail in every manifestation of Him. As I saw Him now His face was that of a King. The Sufferer was there, but Regality was the

dominant note. We read Him as One Who had won His Kingdom."

When questioned by Mr. Vale Owen as to his name, "Leader" replies: "I am known by another name in those spheres that are to the Temple superior, but in those below I am called 'Arnel.'"

### THE DIVINITY OF CHRIST.

Speaking later of the Christ, "Arnel" says: "We have spoken to you of the Christ, and indicated a larger view of Him than Christianity has been wont to approve. Let us now pursue this theme a little further. . . . Men called Him God, and said He was Divine. They said too much and meant too little. On the one part, the Christ is not the Only Supreme, the one Being of Being consummate. The Father Himself is not so, but is the highest expression of Being man wots of. And the Father is greater than the Christ, Who is of the Father, God's Son. On the other part, the Lord Christ is of powers and glories greater far than any of those with which men invest the Father God. . . . When He is stripped of His robes of Divinity woven in the looms of earth, then we have another, a Royal Robe of Divinity woven in the looms of the heavens, shot with rays of eternal light, made soft with the silken threads of love divine, and begemmed with pearls of angels' tears, caught up as they fell towards earth when they bowed their heads to look upon the doings of men caught up and spread upon the pavement before the stain of the Father, His Pavilion."

### "ZABDIEL'S" MESSAGE FOR SCEPTICS.

In one of "Zabdiel's" most impressive messages, given in the same script, "for sceptics," occurs the following passage: "It is on our part a marvel that men should be found who hesitate on the way, and fear that to speak to us is a wrong, and displeasing to Him Who Himself came into the world for this same reason: that He might show how both spiritual and material were but phases of one great Kingdom, and the unity of both together. Through out His teaching this is the one great motive, and for this it was that His enemies put Him to death. . . . and to-day there is remaining too much, as we see it, of their sentiment, both in the Church and in the world outside. . . . Blind guides there are too many, friend, and they displease us much. Had they known they would not have killed Him—the Lord of Glory. No, surely, but they did kill Him withal."

Other convincing extracts from these illuminating Messages could be given, if required, to prove that Christ is far greater than has yet been imagined, but enough has surely been quoted to illustrate the fact that man's past efforts to belittle the Divine can only have the effect of revealing the truth of Shakespeare's words:—

"Ignorance is the curse of God, knowledge  
The wing wherewith we fly to heaven."

\*Vol. IV. of the "Life Beyond the Veil," entitled "The Revelations of Heaven," is now published by Thornton Butterworth Ltd. Copies can be had at the Office of "Light," post free, 8s.

### VALE OWEN AND SWEDENBORG.

Mr. A. J. Wood writes:—

I was much surprised on reading Mr. Thomas Raymond's appreciation (which I fully endorse) of the Vale Owen script in LIGHT of September 17th (p. 603) to see his reference to Swedenborg's spiritual philosophy "as suffered much from the admixture of the theology of his time. Surely, this is a most extraordinary statement. Swedenborg's works were written wholly against the theology of his times! In his days reason was subordinated to faith, mysterious dogmas; but he insisted most emphatically upon the emancipation of the intellect in matters spiritual. . . . far from subscribing to the theological dogmas of his time he demolished them with high explosives, and declared the utter inefficacy to effect the regeneration of mankind."

He laid the foundations of a new order of things which is only now beginning to materialise.

## EXPERIMENTS WITH THE AURA.

A large number of our readers have applied for the two-coloured glasses in order to experiment in seeing the human aura. It is too soon yet to learn to any extent the result of their efforts. In view of the necessary delicate adjustment of conditions, as outlined in the remarks of Dr. Kilner quoted by us last week, there are likely to be disappointments at first. Here, however, are a few expressions of opinion that will be read with interest. The first is from Mr. A. C. Hyde Parker (Abingdon) from whom first came the information about the use of the glasses as a substitute for Dicyanin. He writes:—

When I heard of Dr. Kilner's work in 1912 or thereabouts I seized the opportunity to investigate a little for myself. I tried to make cells for myself, and got at fabulous cost (on a small scale) a little dicyanin from Fuerst Bros.: it appeared to be used sometimes for colour sensitising photographic plates. But the colour of the alcoholic solution did not appear to be the same as Kilner's screens, which were made in Germany. Recently I tried to make a solution with a little of the dicyanin left in the bottle, and I find the stuff has gone brown, and so useless. I do not know anything of the chemistry of the dyes, so do not know if the stuff is irretrievably spoilt. After this I got Kilner's book and set of screens, and after trying under varying conditions was able to assure myself of the reality of the aura: but I found the conditions more important than the screens. Then I wrote to Dr. Kilner, and went twice to see him at his house, and on the second occasion he arranged to have a model so that he could demonstrate some of the details to me. He told me that he had not succeeded in photographing the aura; neither have I, though I got a quartz doublet lens for the purpose; but I did not get a background as good as it should have been, I think, for this: I should like to use the open doorway of a room lined dead black. I find that a very large proportion of the people who have tried can see the aura at once, without any aid, when the conditions are right: that is, a dead black background some little distance away, and uninfluenced by the shadow of the subject. I do not see the aura as distinctly as many people appear to do; but still at any time I can see it on my own hands if I hold them against a dark corner of the room or against the shadow under the table, for instance. So I cannot say really whether the cobalt-blue and signal green glasses are of real benefit or not: but the doctor referred to thought they were, and others say so, too; but I would not like to give an opinion on it myself. Dr. Kilner said that dicyanin was the best dye he found. There may be many things that may do, possibly, but for me the conditions seem to come first.

Mr. H. Ernest Hunt writes:—

In experimenting with the coloured glass screens as supplied by the L.S.A. in substitution for the Kilner dicyanin light filter, so far as I personally am concerned the result is nil. But in the case of four members of my household there certainly seems to be an increase in the range of vision. The auric emanations from the finger-tips are readily visible, as also auric clouds of colour from the shoulders and the head. These emanations have been seen to emerge from the two hands, to expand, join, and form into recognisable shapes apart from the individual; the forms taken being an anchor and a letter of the alphabet. The vision has not extended to anything in the nature of spirit-forms. There has as yet been little opportunity for further trial, but evidently there is scope with these screens for careful and systematic observation. By tabulation of a sufficient number of results we ought to be able to arrive at something worth attention.

Dr. Serrell Cooke, who has had a great deal of experience in X-ray work in connection with diseases of the lungs, says that he has found it is a difficult matter to see anything on the screen in an X-ray examination of the chest until the eyesight has become accustomed to the surroundings, and that a trained observer can much more readily see than one unaccustomed to such work. The eye has to become accustomed both to the changes of light and to the recognition of any change that may appear on the screen. The same thing is likely to be the case with those making tests with regard to the human aura.

**THE ANGELS' ASSURANCE.**—A short time after my attendance at this school began I received a bite from a dog as we were going along the lane one morning. It proved a very serious one, and I was very ill; my parents were much alarmed, as I was delirious for some time, and it was three months before the wound healed. How vividly I remember my dear mother's anxious face and gentle loving care, and my little brother Selby throwing himself down on the grass and crying that he saw the sky open and the beautiful angels hovering over him, and saying to him, "Meadows won't die!" What did the child see? Long years after I questioned him about this, and he said the vision was firmly rooted in his memory!—"The Story of My Life," by the late Mr. PHILIP MEADOWS TAYLOR.

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## "THE MAN FROM THE OTHER SIDE."

## A CRITICISM.

In a book so charming and so well written as "The Man from the Other Side," by Ada Barnett, lately reviewed in *LIGHT*, it seems perhaps ungracious to pick holes; in my opinion, throughout a story in which the reader's interest never lags, there is only one hole to be picked, and in the picking an interesting point for speculation is raised.

When the man of purely utilitarian aims, egotistical and self-centred, who had made his money in leather, Mr. Pithey, complains to Ruth Seer that his roses are not so fine as hers, she recommends him as remedy to "try giving them away." There, it seems to me, we have the only unsound note in a very sound book.

Surely, to give with that object would be to discount anything in the giving that might count for righteousness? and by counting for righteousness I mean, the obtaining of any reaction that would result in even the material benefit of finer roses. To give with an ulterior motive of self-interest is to rob the giving of its magic. There was not even the question of any self-denial on Mr. Pithey's part; he could give and never feel it. Therefore, one may ask, from what would the reaction accrue? Had there been, at the least, self-denial and consequently self-mastery in the effort of giving, possibly finer roses might have resulted, but merely to give in the hope of receiving reward is to stultify results. The blessedness in giving lies in the love and self-forgetfulness that prompts it. The reaction should come automatically, without thought of it beforehand on the part of the giver.

Could any travesty of the blessedness of giving be more complete than the hymn in the hymn book of orthodoxy:—

"Whatever, Lord, we lend to Thee  
Repaid a thousandfold will be;  
Then gladly will we give to Thee,  
Who giveth all."

That was surely written by a mind with an eye to the main chance. "The Man From the Other Side" is one of the best novels dealing with psychic matters that I have read, so much that is subtly indicated, on so high a spiritual level, and showing so true a knowledge of the governing laws—so far as we know them—that the one note open to controversy hits one possibly more forcibly than it should. I recommend everyone to read it, and judge for themselves.

ROSE CH. DE CRESPIGNY.

## A CRY FROM HUNGARY.

"But hearing oftentimes  
The still, sad music of humanity."

—WORDSWORTH.

We give the following extracts from a letter received from E. B., a correspondent in the suburbs. The case is a touching one, and as there are those who by power of thought and sympathy can help, we commend it especially to their attention:—

"I have a friend in Hungary; her name is Enike Buchinger, a Pole by birth, and she is struggling to keep herself and her little girl of four alive by teaching. Her husband is in Vienna, trying by passing examinations to qualify himself to earn a living eventually, but now she has to help him, as he is too starved to work properly.

"She is highly educated, speaks and writes English, French, German, Magyar, etc., equally well, and before her marriage she was a governess, holding situations in very good schools, and doing well. Now, of course, she is practically starving, and in need of everything, and she does not think she and the child can survive the winter. She is very brave, and if she says that, I know things are bad.

"I have sent her what I could, but it is nearly all stolen—except the weekly copy of *LIGHT*, which she gets all right, and in which she is intensely interested. She says that she translates it, every word, to a group of friends who do not know English. They simply hang on her words as she reads, and many more would come to hear if she could arrange it, but she cannot do what she would, as she is tired from teaching, keeping her little room in order, attending to the child, etc., and so continually sleepy from hunger, that she cannot steal many hours out of the night to help these friends whose minds are as hungry as their bodies.

"Enike has taught her little girl to speak English, and she says all the children there regard King George as Father Christmas, as his head is stamped on all the packages that bring them food and clothes."

Our correspondent adds the following pleasing remark: "Everything I have to do with *LIGHT* is lucky in some way or other."

SCIENCE is nothing but trained and organised common-sense.—HUXLEY.

DISHONEST minds shut their eyes to evidence, and even to proven facts, and with them disputation is wasted labour.—STANLEY DE BRATH.

## ANSWERS TO CORRESPONDENTS.

LA VIDA.—We have a rule against noticing letters which bear neither name nor address. However, now that we are replying we may say that we do not undertake to explain all statements that are made in connection with this subject: but, in any case, it would seem that the allusion is to the spiritual and not the material side of things. As to the physical condition of the planet in question scientific are very much at variance.

W. W. ROBERTON.—Thank you. We are following the Dean's remarks with interest in other papers.

THOS. RAYMOND.—R. Blatchford was clearly referring to facts. You are dealing with spiritual realities—beliefs in truth and goodness, quite another matter.

A. L. B.—Your letter rightly outlines the position. But the argument has been stated so often in one form or another, that we do not think it necessary to repeat it.

F. TURNER.—We have read your coincidences with interest, and commend the motive which led you to record them so carefully. We are sorry they are not suitable for publication, curious as several of them are. Many people have experience of these curious duplications of thought and incident. Oliver Wendell Holmes, in one of his "Breakfast Table" books, deals with some queer coincidental experiences of his own. We may say something on the question later.

A. W.—You are to be commended for the suggestion, but a similar plan has already been tried. Unfortunately, it is quite ineffectual and does not afford any real protection, for reasons which we cannot enter into here.

## NEW PUBLICATIONS RECEIVED.

"The Wanderings of a Spiritualist," Sir A. Conan Doyle. (Hodder and Stoughton. 12/6 net.)

"Six Short Plays," John Galsworthy. (Duckworth. 5/- net.)

"The Road Mender," by Michael Fairless. (Duckworth. £1 1s. net.)

Proceedings of the American Society for Psychical Research, 1920. Also Journal of the same Society for August, 1921. (12-26, South Water Street, York, Pa. U.S.A.)

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Some Chapters from the Writings of M. A. Oxon (William Stainton Moses). - - -

## QUESTIONS AND ANSWERS.

Conducted by H. W. Engholm, Editor of the Vale Owen Scripts.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

### CLAIRVOYANCE: THE SUN AND THE PLANETS.

H. W. S. K.—There have been many clairvoyant (or alleged clairvoyant) descriptions of the planets, and the discrepancies are large and various. The fact is that true clairvoyance is the rarest of faculties, and unless it is of the first order it is seldom reliable except in small matters. One of the greatest of clairvoyants was undoubtedly Andrew Jackson Davis, whose range of vision was immense, and many of whose discoveries have since been confirmed by science. As regards the place and influence of our sun in the spiritual world, it is obvious that as the sun belongs to the physical Universe, it can have no special relation to post-mortem life. We would advise your studying this question and the other matters to which you refer in the best literature of the subject. Doubtless some of the points have been covered, more or less, many times in *LIGHT*, but final solutions are still to seek.

### CLAIRVOYANCE: PERPLEXING VISIONS.

H. W. R.—We receive frequent letters from clairvoyants describing visions of a mystical or symbolical character, and asking for interpretations. These are usually beyond us, especially as some of the things seen doubtless have some personal application to the seer. Apart from this, it is plain that on occasion a clairvoyant may see things not necessarily designed for his vision, and relating to the inner side of the mechanism of life. We are unable to do more in the case you describe than to suggest that the things seen are evidences of clairvoyant power in its elementary stages—that is, before it has become matured to convey the appearance of definite forms.

### DISTINCTION BETWEEN PSYCHIC PHENOMENA SELF-INDUCED AND THOSE PRODUCED BY SPIRIT AGENCY.

W. B.—Many of the books dealing with Psychic Phenomena as evidence of human survival would furnish the criteria you ask for. It is not easy to give you the distinctions in a few words, especially as many of them have an application personal to those who have the experience—whatever it may be. They recognise their departed friends by many little tokens of habit, character and mannerism. The main thing is to establish the proposition that a human intelligence is at work independent of the persons concerned in the inquiry, and this is a matter constantly being proved in séance experiments. In the instance of psychometry to which you refer, it has been found by experiment that psychometrists are frequently aided by spirits. See, for example, the book, "Spirit Psychometry," by Dr. T. D'Aute Hooper.

### COINCIDENCES.

EXPLORER.—Some of the "coincidences" you describe are striking ones, and the subject is worth following up, although some of them strike us as being coincidences of the ordinary kind. Howbeit some telepathic faculty is possibly involved. These things, of course, need careful discrimination. Here is an instance of a strange coincidence, yet one that could have hardly been anything more as it led nowhere and had no significance: A certain man about to leave his native town for a long time passed through a street at nightfall, and, as he did so, saw two lovers about to part. The male lover said, "Well, good-bye, we meet again on Thursday." This episode lingered in the observer's mind. Many years afterwards the traveller returned to his native place, and reaching it in the evening saw again two lovers in exactly the same spot, who parted as he approached them, the man making precisely the same remark: "Well, good-bye; we meet again on Thursday." A queer coincidence, but nothing more, so far as we can see. Yet, on the other hand, there are many cases in which the "coincidence" has a real purpose and significance. It is of a providential nature, and shows us clear signs of what may be called "spiritual direction," part of the underlying system whereby some lives are guided and destinies achieved.

### DO SPIRITS DWELL ON OTHER PLANETS?

THESPIAN.—It is an old question and one that has been answered many times. It should be plain that spirit beings cannot dwell on a material world. No doubt certain spirits densely ignorant of their true conditions give misleading accounts of their dwelling places, but it is logical to infer that they do not live on the planets, although they may, for all we know to the contrary, be in some cases dwellers in psychical or spiritual regions associated with planetary worlds. To go into the question, "Where is the Spiritual World?" would take far too much space, and it is not yet susceptible of very definite treatment. It is enough for the present to establish the actual existence of spirits-residing outside of time and space conditions. The question of exactly where and how they live will fall into its place, and be settled in due time.

### THE AURA AND ITS COLOURS.

F. H.—It would be impossible to deal with so large a subject in a few sentences. You would do well to consult some books on the subject. There is for example a small work by the late Mr. W. J. Colville on sale in our Book Department. Interpretations of the colours seem to vary, to take the two examples you mention, but purple always seems to denote spiritual inception, and a golden aura to denote the highest of all grades of spiritual development.

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To the Editor of LIGHT.

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This tremendous obligation, involving the supply of 1,750,000 meals a week, has been accepted by us because of the need of immediate and sustained action. We can, however, only carry out our task through the winter if your readers and the public will support us in the future as in the past. We confidently appeal to them to second the greatest effort ever attempted by a European charitable institution.

Our one aim will be to deserve the trust reposed in us by seeing that not a farthingworth of the food sent out shall be diverted from the children for whom it is intended.

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## SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—6.30, Mr. T. W. Ella.

Croydon.—Harewood Hall, 96, High-street.—11, Mr. Percy Scholey; 6.30, Mr. G. Woodford Saunders.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mrs. H. Checketts; 6.30, Mr. Porteous.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mr. G. R. Symons. Thursday, Mrs. Clara Irwin.

Holloway.—Grove Dale Hall, Grove Dale-road (near Highgate Tube Station).—To-day (Saturday, 24th), annual outing to Broxbourne by char-a-banc, leaving Grove Dale Hall, 1.30 p.m. Tickets, 7/6 each, including tea. Sunday, Harvest Festival; 11, Mr. and Mrs. E. J. Pulham; 7, Mr. R. Boddington; 3, Lyceum (Mr. Drinkwater). Monday, 8, public circle (members only). Wednesday, 8, Mrs. Mary Crowder, address and clairvoyance. Friday, 8, free healing class.

Peckham.—Lausanne-road.—7, Mrs. S. Podmore. Thursday, 8.15, Mrs. Mary Crowder.

Brighton.—Athenaeum Hall.—11.15 and 7, Mrs. Gladys Davies; 3, Lyceum. Monday, 8, healing. Wednesday, 8, Mrs. Ormerod.

St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).—7, Mr. S. J. Campaigne. Wednesday, 8, Mr. T. W. Ella.

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"Hundreds of thousands of Russian children are dying, and millions more are threatened with the same fate. Persuaded that by unprecedented effort, made at once, they be saved, I APPEAL TO THE 'SAVE THE CHILDREN FUND' TO CALL UP MEN, WOMEN AND CHILDREN TO GIVE QUICKLY ALL THEY CAN SPARE FOR THE RESCUE OF RUSSIA'S STARVING LITTLE ONES. Never in the World's history has help been more desperately needed. Every minute is precious. I thank you for your offer to work under my general direction, and I guarantee just distribution of all your gifts to Russia made through me.

(Signed) "Fridtjof Nansen."

Bear in mind that the children are the greatest sufferers. To the children only is our relief given. Other Organisations care for adults, but our policy is "Children First"—and it is that we are supported by the great-hearted British Public.

By giving to this Fund you give relief at once. There is no waiting while Committees are formed, decisions taken, and the whole machinery of charitable effort set in motion. The "Save the Children Fund" organisation is established under capable direction, and relief work is proceeding apace.

Oh! do not delay! Give your help freely and generously. Helpless babies starve and suffer in MILLIONS—remember their need is urgent and GIVE IMMEDIATELY in Mercy's name.

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"There is no doubt that this will end in one of the greatest scourges that ever afflicted Europe—pestilence on a gigantic scale.

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The figures are appalling! To think that thirty-five millions of people should be starving—to think that they should be ravaged by pestilence—to know that they die in thousands from Cholera, Typhus and Dysentery, is heart-breaking. Can anything be more awful than the prevailing conditions in Russia? Can we let these helpless children suffer and die without raising a helping hand?

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The Paris Edition of the "Chicago Tribune" says:—"The majority of the refugees were women and children, who wept piteously as they spoke of their long, hungry journey from Saratoff in the famine area.

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SIR—I would like to make a gift to help the Starving Children of Russia and enclose..... as a donation to the "Save the Children" Fund.

Name .....

Address .....

"LIGHT," September 24th, 1921.

T. C. B.

# THE LONDON SPIRITUALIST ALLIANCE, L<sup>TD</sup>.

A Society for Spiritual Enlightenment and Service.

PROGRAMME OF AUTUMN AND WINTER SESSION,

— 1921 —

THE L.S.A. invites to its new home at No. 5, Queen Square, Southampton Row, London, W.C.1, all those who seek information and desire trustworthy data on the all-important subject of HUMAN SURVIVAL AFTER DEATH. This Society, which has existed since the year 1884, was never more needed than it is today by reason of the world-wide awakening to the discoveries of Psychical Research and a genuine desire amongst all classes and Church denominations to inquire into the Facts of Modern Spiritualism and their relationship to our life here and hereafter. The London Spiritualist Alliance supplies this need and offers authoritative instruction, help and guidance in a proper and reverent manner.

The present membership of the Alliance is a very large one, and includes representatives of the Church, the Press, the Medical Profession, Science, the Law, the Army and Navy, Literature, Art and the Stage; in fact, people in every walk of life can be found on its roll.

The Alliance has been carrying out its work conscientiously, honestly and without special favour to any sect or creed during the many years of its existence. It has won the approval of some of the most distinguished minds in the land. Men and women of all denominations have, time and again, expressed their gratitude for the great help that the Society has afforded them in matters of a spiritual and psychical character.

Such a Society as the London Spiritualist Alliance is essential to all who have even the slightest inclination to increase their knowledge concerning such all-important questions as "Where are the Dead?" "Is communication with them possible?" and further, "What can we learn from those who have passed on which will help us to improve our lives here?"

Thousands of people have found comfort and solace from the knowledge they have gained of those higher things through their membership of the Alliance.



A Corner of Queen Square, Southampton Row, London, the home of the L.S.A.



The Entrance to No. 5, Queen Square, the Headquarters of the L.S.A.

A MEMBER'S subscription of One Guinea per annum entitles you to:—

The use of the Society's magnificent Library of Thousands of Works—the largest in Great Britain.

FREE ADMITTANCE at all Special Meetings when addresses are given by men and women distinguished by their knowledge and experience in Psychical Research, Spiritualism and kindred subjects.

The Library and Members' Drawing Room are open daily, except Saturday, from 10 a.m. until 6 p.m.

Information will be gladly afforded by the Secretary who is in attendance at the Offices daily, and to whom all communications should be addressed.

## THE WONDERFUL LIBRARY OF THE L.S.A. ITS IMPORTANCE AND PURPOSE.

IN a peaceful room in a quiet square in the heart of our great English capital are some three thousand books, the Library of the London Spiritualist Alliance. A great Library indeed, yet modest if one counted upon mere numbers, and were it not for Bloomsbury dust and the marks of the usage of years by the many, many eager hands of youth and age alike seeking the answer to that eternal question, "Whence and whither?" the outer vestures covering these ever-living human minds would turn a shade more dingy in bashful contrast with more imposing libraries. Yet, for revealing true life-values where could it be surpassed?

Every lover of books knows the thrill of delight on entering a library and looking over the titles of books and authors. Why? Either for the remembrance or promise of some stimulus, mystical, emotional, imaginative or intellectual. A general appeal is to be found in the ordinary library. The L.S.A. library makes the great particular appeal. It offers, by way of different lines of study, definite evidence of human survival after the dissolution of the body. In comparison with other special libraries, such as



A Corner of the L.S.A.'s magnificent Library which contains over 3,000 volumes of reference on Psychic matters.

those dealing with branches of science, what a veritable mountain-top vista is presented to the amazed glance!

The particular appeal of Psychical Research lies in the fact that by practical, experimental means we are able to obtain knowledge to support the faith found in every race since the dawn of history. It is eminently suited to, and indeed the corrective of, the materialistic scientific mind, that peculiar heritage of the nineteenth century, the materialism which constituted the swing from faith to fact; in Spiritualism the return swing is back from fact to faith. Spiritualism is practical so long as the whole range of experimental facts is under consideration. Psychic facts form a solid though springy diving board. From that substantial board of fact we plunge into the lucid pool in the depths of which are perceived spirit life and values. Then according to one's religious and philosophical thought will life expand. Certain cautious psychical researchers have been seen for ever swinging at the end of that board without ever making the plunge.

True mystical insight is not the birthright of the many, and perhaps with such exceptions all would have much to gain from a knowledge of Spiritualism, and from the library of the L.S.A. which goes direct to the heart of things. The ever-groping questioning human soul seeks expansion and expression. The object of the quest—where is it? It may be in the Arts. Often it is sought in politics and social reform, that fertile field of palliative catch phrases that soothe and but temporarily satisfy. Dare one risk such apparent bigotry as to suggest that in a study of the solid facts of Spiritualism which bring about the ever widening perception of life and its mystery and the understanding

of the human soul, lies the key to the right ordering of life and the rational explanation of why life should be rightly ordered?

That is the great romance embodied in the Library of the London Spiritualist Alliance. It is the romance of reality and a human message. It is fitting that it should be so human with its mingling of points of view, inclusive enough to meet the needs of innumerable minds.

The following is an attempt in limited space to classify the main features of the Library. The phenomena fall mainly into two classes known as physical and mental, and although inter-dependent, in some mediums the physical dominates and in others the mental.

The earlier researches by eminent men were chiefly concerned with physical mediumship. We have the works of Crookes, Alfred Russel Wallace, Zollner, Judge Edmonds, Aksakoff, Epes Sargent, Denton, T. P. Barkas. Later, are the books of Lodge, Myers, Barrett, Richet, Lombroso, Flammarion, Flournoy, James, Sidgwick. Recently into the Library have come the books of Hyslop, Maxwell, Grasset, Joire, Boirac, Geley, Crawford, Schrenck-Notzing.

These are the pillars of the scientific group and books by all are in the library. With this class must be included the Proceedings of both the English and the American Societies for Psychical Research and the eleven volumes of the Annals of Psychical Science.

Another school comprises the inspirational work of seers who have produced philosophies of life and descriptions of future states beyond their normal capacity. In chronological order they are Swedenborg, Andrew Jackson Davis, Hudson Tuttle, Stainton Moses, and George Vale Owen. In this class should be included the unique work of the "Oxley Circle," known as "Angelic Revelations," and "Life and Its Manifestations." Elizabeth Stuart Phelps has a place of her own in "Gates Ajar," "Gates Between" and "Beyond the Gate." There are also excellent books automatically written by Stead, Heslop, Nancy Dearnley, and many published anonymously.

There are autobiographies of mediums, D. D. Home, Mdme. d'Esperance, E. Hardinge Britten, Amanda Jones, Vincent Turvey, J. J. Morse, and Julius Magnussen.

Mesmerism, Animal Magnetism, and Hypnotism, are represented by Reichenbach, Gregory, Moll, Binet Fére, Braid, Milne Bramwell, Bernard Hollander and others.

Healing, spiritual, mental and subconscious, has its exponents in W. J. Colville, Dr. Elizabeth Severn, Dr. Edwin Ash, Ernest Hunt, etc.

Ghosts are considered by Savile, Andrew Lang, Stead, Miss Goodrich Freer, Violet Tweeddale, Baring Gould.

The mysterious and exclusive subjects of Transcendentalism, Magic and Alchemy are found in the works of A. E. Waite, MacGregor Mathers, Miss Attwood, Eliphas Levi, Æyrenoeus Philaletha.

Religion, Mysticism and Philosophy are dealt with by Eugene Crowell, Professor William James, Wallis Budge, Carl du Prel, Fechner, Anna Kingsford and Ed. Maitland, Thos. Lake Harris, Gerald Massey, Evelyn Underhill, and G. R. S. Mead.

Theosophy is well represented by Sinnett, Olcott, Blavatsky, Mabel Collins, Besant, Leadbeater; and there are books by various writers on Occultism.

There is a large supply of subsidiary subjects such as Palmistry, Astrology, Numerology, Phrenology, Symbolism. Amongst the miscellaneous books are psychic novels, books on Atlantis, New Thought, Yoga, Mental Science, and volumes of all kinds on human betterment.

Under the last heading, "General," will come many books thoroughly sound and exceedingly helpful, chief amongst which are works by Mrs. D. D. Home, Mrs. de Morgan, Emma Hardinge Britten, Robt. Dale Owen, Allan Kardec, E. T. Bennett, Dr. Kilner, T. Jay Hudson, Minot J. Savage, Admiral Osborne Moore, Moreton Prince, V. C. Deseris, Hereward Carrington, A. T. Schofield, Jas. Coates, Léon Denis, Fournier d'Albe, Geo. E. Wright, Rev. Arthur Chambers, Rev. Charles Tweeddale, Rev. Maurice Elliott, Rev. Bickle Haynes, Miss H. A. Dallas, Miss Mary Monteith, Margaret Cameron.

Once the inner meaning of this library is grasped it is possible to say with Fechner, "Rejoice, whose spirit is being tried and refined here below by grief and suffering. You are only learning to be patient and persevering in removing every obstacle which would hinder your progress and on being born into a higher life will find yourself the better enabled to make up for all it has been your lot on earth to leave undone."

MERCY PHILLIMORE,  
Librarian, L.S.A., Ltd.

## MEMBERS' PRIVILEGES AND PROGRAMME OF COMING EVENTS.

### THE LIBRARY.

MEMBERS may have three books at one time, which may be exchanged either personally as often as desired, or by post not oftener than once a fortnight.

A uniform charge of 1/- is made for each parcel of books posted from the library. This amount should be forwarded, preferably in stamps, each time a request for books is made. Parcels must be returned carriage paid.

The time allowed for retaining the majority of books is a fortnight. In the case of new and popular works in great demand it is asked that they be returned within a week.

Application for the renewal of books for a second fortnight may be made by postcard on which should be stated the names and numbers of those to be renewed. No reply is sent unless the desired renewal is for books again in demand.

A fine of 2d. per week per volume is made on all overdue.

Special books may be placed in reserve for not longer than two days. As they become available a postcard will be sent, and a charge of 1d. made for postage.

Books sent through the post should be carefully wrapped to guard against damage. In the case of damage resulting from careless and insufficient wrapping, a charge will be made to serve for cost of repair.

The Library is open daily from 10 to 6, and on Thursdays until 10 p.m. It is closed on Saturdays.

### SPECIAL THURSDAY MEETINGS FOR 1921.

These very popular meetings are held in the large hall at No. 6, Queen Square, every Thursday evening at 7.30, and are free to all members. Visitors, however, are admitted on payment of two shillings.

#### Programme for September and October.

- September 29th.—Address by the Rev. G. Vale Owen: "St. Michael and All Angels."  
October 6th.—Address by Dr. Ellis T. Powell: "Did Christ Rise from the Dead?"  
October 13th.—Address by Mr. R. H. Saunders: "My Sitzings with Mrs. Wriedt."  
October 20th.—Address by Mr. F. R. Melton, B.Sc., of Nottingham: "The Psychic Telephone and How I Discovered It."  
October 27th.—To be announced.

Particulars of all Thursday meetings in November and December are sent post free to all Members, and announcements of these meetings are also advertised on page ii. of LIGHT every week.

### SPECIAL FRIDAY MEETINGS.

Commencing Friday, October 7th.

These meetings are held in the large hall at No. 6, Queen Square every Friday afternoon from 3 to 4 p.m. These are conversational gatherings for members and friends at 3 o'clock. "Morambo," the control of Mrs. M. H. Wallis, will (except where otherwise specified) speak on special subjects relating to spiritual life and conduct and its relation to this and the future existence.

Tea and biscuits are provided at these meetings between 3.30 and 4 o'clock at a nominal charge.

Visitors are admitted to the Friday meeting on payment of two shillings.

See next page for particulars of afternoon and evening lecture classes.



A View of the Hall at No. 6, Queen Square, where the Special Meetings and Classes are held.  
(See Programme of Arrangements for dates, etc.)

Supplement to "Light," Sept. 24th, 1921.

# PROGRAMME OF LECTURE CLASSES OCTOBER TO DECEMBER.

## THE NEED FOR INSTRUCTION.

Almost the first thing that confronts the inquirer into psychic matters is the difficulty of knowing how best to approach the almost bewildering mass of information now in existence, how to separate the facts from the fallacies, and know the wheat from the chaff.

The question is continually being raised on all sides and comes from both laymen and clerics, "Where can one go to receive a reliable course of instruction on at least one of the innumerable phases of this important branch of knowledge?" To meet the very pressing need for practical

instruction in one or other of the many branches of psychic science and Spiritualistic teachings, the L.S.A. has instituted a series of lecture classes. These classes are conducted by men and women chosen for their wide knowledge and firsthand experience of these subjects. This series of classes will prove invaluable and a boon to everyone who has a genuine desire to get a true perspective and a deeper insight into matters that are to-day engaging the attention of the greatest and most enlightened minds of the century.

Given below is a brief summary of these classes. Full particulars and prospectus will be sent post free by the Secretary of the L.S.A., Ltd., on receipt of postcard.

### Lecture Class, Series A., on THE ELEMENTS OF PSYCHICAL RESEARCH

Conducted by **MRS. F. E. LEANING**,  
A Member of the Society for Psychical  
Research and Contributor to "Light".

Every Friday Evening at 7 o'clock,  
From October 7th to December 9th.

Fee for the Series of 10 Lectures :-  
Members of L. S. A., 15s. Non-Members, £1.  
Single Lectures 2s. 6d.

### Lecture Class, Series B., on Psychic Phenomena and their Relation to Science and Religion.

Conducted by **G. E. WRIGHT**,  
Author of "The Church and Psychical Research,"  
Member of the Society for Psychical Research.

Every Wednesday Evening at 7 o'clock,  
From October 5th to December 7th.

Fee for the Series of 10 Lectures :-  
Members of L. S. A., 15s. Non-Members £1.  
Single Lectures 2s. 6d.

### Lecture Class, Series C., on The Mind in Relation to Psychic Research.

Conducted by **H. ERNEST HUNT**,  
Author of "Self Training," "The  
Influence of Thought," Etc., etc.,

Every Tuesday Evening at 7.30 o'clock.  
From October 4th to December 6th.

Fee for the Series of 10 Lectures :-  
Members of L. S. A., 15s. Non-Members, £1.  
Single Lectures 2s. 6d.

### Demonstration Lecture Class D. CLAIRVOYANCE

Every Tuesday afternoon at 3 o'clock  
Commencing OCTOBER 4th.

When accredited Mediums will give  
demonstrations of their gifts.

These meetings will be presided over by qualified  
lecturers who will give short addresses and  
answer questions.

Admission for these classes :-  
Members 1s. Non-Members 2s.  
No admittance after the door is closed at 3.30.

## LECTURE CLASS SERIES E.

Readings, from the Vale Owen Script,  
Conducted by **H. W. ENGHOLM**.

Every Wednesday Evening at 7.30, commencing October 5th.

New evidence and  
explanations not  
yet made public will  
be given during the  
readings by Mr. H.  
W. Engholm.

Discussion and  
questions are in-  
vited at this series.

This Series of Readings will be free to all. Readers of the Vale Owen Script are specially invited. (Silver Collection)



One of the L. S. A. Class Rooms at  
5, Queen Square.

## London Spiritualist Alliance, Ltd.

FORM OF APPLICATION FOR MEMBERSHIP, 1921 & 1922

To the SECRETARY,  
5, QUEEN SQUARE, SOUTHAMPTON ROW, LONDON, W.C.1,

I, \_\_\_\_\_ desire to be enrolled as a Member  
of the London Spiritualist Alliance, Ltd., and enclose One Guinea and  
a half (£1 11s. 6d.). All communications to be addressed—

Name (Mr., Mrs., or Miss) .....

Address .....

Date .....

By making your application on this form, the Membership  
fee of one guinea and a half covers you until Dec. 31st, 1922.